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SPOKEN AYACUCHO QUECHUA. UNITS 1-10.

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THIS BEGINNING COURSE IN AYACUCHO QUECHUA, SPOKEN BY ABOUT A MILLION PEOPLE IN SOUTH-CENTRAL PERU, WAS PREPARED TO INTRODUCE THE PHONOLOGY AND GRAMMAR OF THIS DIALECT TO SPEAKERS OF ENGLISH. THE FIRST OF TWO VOLUMES, IT SERVES AS A TEXT FOR A 6-WEEK INTENSIVE COURSE OF 20 CLASS HOURS A WEEK. THE AUTHORS COMPARE AND CONTRAST SIGNIFICANT FEATURES OF QUECHUA AND ENGLISH FOR PEDAGOGICAL PURPOSES IN TEACHING THIS HIGHLY INFLECTED AND COMPLEX LANGUAGE. THE MATERIAL IS PRESENTED IN 10 UNITS, EACH OF WHICH CONSISTS OF A DIALOG TO BE MEMORIZED, A DIALOG REVIEW, A SECTION ON GRAMMAR WITH ACCOMPANYING EXERCISES, CONVERSATION, "LISTENING-IN" (PRACTICE IN AUDITORY COMPREHENSION), AND DICTATION. DIALOGS AND EXERCISE MATERIALS HAVE BEEN TAPE RECORDED. (JD)

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"SPOKEN AYACUCHO QUECHUA"

Units 1-10

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Cornell University

June 1, 1963

" SPOKEN
AYACUCHO QUECHUA "

Units 1-10

[Donald F. Solá]
[Gary J. Parker]

Quechua Language Materials Project

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PREFACE TO THE STUDENT

This text was prepared by the Quechua Language Materials Project of Cornell University under contract with the US Department of Health, Education, and Welfare, Office Of Education Contract No. SAE-9513, authorized by Public Law 85-864, Title VI, Part A, Section 602.

Ayacucho Quechua is spoken by about a million persons in the south-central Peruvian Departments of Ayacucho, Huancavelica, and Apurímac (east of Abancay). This includes virtually the total population of these regions, both monolingual indians and bilingual mestizos. Ayacucho Quechua is bounded by the mutually intelligible dialect of Cuzco to the south and southeast, and by the very different dialect of Junín to the north.

The Quechua Language Materials Project wishes to express its gratitude to Sr. Alfredo Olarte Mejía of Ayacucho who served as the main informant in the preparation of these materials, and to the administration of the Universidad Nacional de San Cristóbal de Huamanga for its cooperation during the period of field studies. We are also grateful to the many persons in the city of Ayacucho whose aid and hospitality have helped to make this work possible.

The materials in this volume comprise an introduction on phonology and ten units in which all aspects of Ayacucho grammar are broadly covered. Each unit consists of a dialogue to be memorized, a dialogue review, a section on grammar with accompanying exercises, conversations, listening-in, and dictation.

The present volume is being used as text materials for a six weeks intensive spoken Quechua course involving twenty class hours per week. Dialogues and exercise materials have been tape recorded.

Soon to follow this text are another group of ten units for advanced students, a formal grammar, a reader, and a card-file dictionary. Similar materials are in preparation for the Quechua dialects of Cuzco, Perú, and Cochabamba, Bolivia.

Donald F. Solá
Gary J. Parker

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INTRODUCTION: PHONOLOGY

1. Consonants. The consonants of Ayacucho Quechua are:

Stops: p b t d č k g

Spirants: f s h q

Continuants: m n ñ l l̆ r ř w y

a. The stops are pronounced as in Spanish, with č equivalent to Sp. ch. Examples of these in the various positions which they may occupy in the word are given below.

P		B	
pára	'rain'	bára	'official'
hápiy	'to catch'	kábitu	'sleeping platform'
háykap	'when'		
áspiy	'to scratch'	kárbon	'coal'
tápsiy	'to shake'	kábra	'goat'

T		D	
tál̆iy	'to empty'	dáliy	'to hit'
látu	'plate'	ládu	'side'
		awtoridád	'authority'
mářtis	'Tuesday'	kářdo	'thistle'
watya	'bake'	médyu	'half'

	Č		
čáyay	'to arrive'	káčay	'to send'
ñuqač	'maybe I'	áčpiy	'to scratch'
	qámča	'popcorn'	

K		G	
kắčay	'to send'	gánay	'to win'
púka	'red'	plága	'plague
huk	'a'		
wákča	'poor'	nígru	'black'
háykap	'when'	řóygay	'to beg'

b. The Spirants. f is pronounced as in Spanish or as a voiceless bilabial spirant. s is pronounced as in Spanish or, when followed by a consonant, optionally as English sh. h may be pronounced either as English h or as Spanish j. q is a voiceless post-velar spirant like German ch in ach

F		S	
fésta	'fiesta'	sára	'corn'
káfi	'coffee'	wási	'house'
		áñas	'skunk'
alfořqa	'saddle bag'	áspiy	'to scratch'
konfíyay	'to trust'	tápsiy	'to shake'

H		Q	
huk	'a'	qára	'skin'
múhu		áqa	'chicha'
		kaq	'being'
		áqči	'vulture'
		qắtqi	'bitter'

c. The Continuants. m, ñ, r, l, w, and y are pronounced as in Spanish. n is apicoalveolar (as in English sin) before the consonants č, t, d, s, f, but is dorso-velar (as in

English sing) elsewhere. ř is a voiced retroflex fricative pronounced like the rr of Andean highland Spanish in all positions excepted before s, where it is equivalent to American r. l̃ is a palatalized lateral like ll of Andean Spanish or the ll of English cellular.

M

múhu	'seed'	l̃áma	'llama'
ñúqam	'me'	qã́mča	'popcorn'
húkmi	'one'		

N		Ñ	
nígru	'black'	ñúqa	'I'
gánay	'to win'	áñas	'skunk'
ísqun	'nine'		
qánra	'dirty'		
húknin	'the one'		

L		L̃	
lãtu	'plate'	l̃áma	'llama'
dáliy	'to hit'	tál̃iy	'to empty'
húkřal	'ten cents'		
alfrédo	'Alfred'	kúl̃ku	'turtledove'
čĩnli	'weakling'	húkl̃a	'just one'

R		Ř	
ráqra	'split'	řóygay	'to beg'
pára	'rain'	kářu	'car'
		pál̃ař	'lima bean'
kárbon	'coal'	mářtis	'Tuesday'
kábra	'goat'	húkřal	'ten cents'

W		Y	
wátya	'bake'	yána	'black'
táwa	'four'	čáyay	'to arrive'
wíqaw	'waist'	áspiy	'to scratch'
awtoridád	'authority'	háykap	'when'
wánwa	'mosquito'	wátya	'bake'

The pronunciation of the Ayacucho Quechua consonants and their combinations generally offer little difficulty for speakers of English. Several points, however, do deserve closer attention. These are (a) the distribution of the apico-alveolar and dorso-velar allophones of n; (b) the pronunciation of ř; (c) the pronunciation of the sequence -yq-, and of consonant plus y or w; and (d) geminate consonant clusters.

Practice the pronunciation of the following words until the proper allophones of n can be produced without hesitation.

čínli
kániy
qínwa
ñan
nan
pénsay
čúnniq
sántu
ánři
kánqa
kánča

wánwa
kántu
kánin
nánan
konfíyay
pénsan
ríman
qánwan
rinánmi
ísqun
lánta

nay
kandádo
čánin
húknin
ñánnin
pensanánta
rínan
mínča
rimanánmi
isqúnřal
paqarinnintínman

Practice the r : ř contrast with the following words.

káru
péro
pál̃ař
mářtis
yáwař
árpa
čárča
wármi
árma
ríngu
řáma
ránka
wáyra

kářu
féřu
tántař
mářsu
řemedyu
kárbon
čawařča
wárman
gubyéřnu
řátu
ánři
pánra
l̃íwraq

kářdo
féřti
tánkař
árwiy
řéluq
yawářpa
yawařráyku
yawářman
sa̋rnay
ráka
iskáyřal
iskayráyay
puríyraq

The sequence -yq- is usually pronounced with a short intervening vowel sound equivalent to the vowel of English the, some, a. A sequence of consonant plus y or w is pronounced with a short intervening vowel sound equivalent in quality to the y or w. Although sequence of these kinds may phonetically constitute syllables, vowels are not written because they are not phonemic in terms of Quechua structure. Practice the following words.

wáyqa
wátya
kákyay
rikúyqa
wánwa

ríyqa
wátway
kámbyay
qámya
kakyáyqa

máswa
kačwánmi
qárwa
párya
payqayá

Several consonant occur in geminate clusters whose pronunciation is comparable to that of the long consonants of Italian. Practice to following contrasts.

ñuqapúni	čiqappúni	čiqáppi
ṅãni	ṅánnin	čúnniq
sukána	hukkáma	tupananči̇kkáma
káqa	káqqa	qawáqqa
watíya	wasíyya	taytayyá
čáwan	punčáwwan	wiqáwwan
wási	añássi	matussá

2. Vowels. Only the three vowel phonemes written i, a, u are native to the phonological system of Quechua, and their phonetic values are as follows: (a) i and u have the values of Spanish e and o respectively when adjacent to q. (b) All three vowels in word-final position following a voiceless consonant tend to be unvoiced (whispered), and i and u in this position are also somewhat lowered and centralized. (c) In all other position in the word i, a, and u have the values of Sp. i, a, and u.

With the introduction of large numbers of loanwords the additional vowel phonemes e and o entered the Quechua inventory. From a strictly phonemic standpoint, then, only e, a, and o occur adjacent to q; however in this text we adopt the convention of writing only "i", "a", and "u" in this position, reserving "o" and "e" for the positions where all five vowel phonemes occurs.

Among the following sets of words several pairs have been included to show the contrast of *i* and *iy*. The latter is phonetically a diphthong equivalent to the *ee* of English *see*, *seen*.

pára	púru	póro	péro
sáran	síran	séran	súran
túsun	túsuq	tákin	tákiq
uqúqyay	hiqípay	taqaqáqan	úqi
qúľqi	íqu	míquř	řeluq
quy	quq	huk	hukqa
muqúti	púqun	múhu	múqu
úhun	úqun	uqúti	uqíti
wása	wásay	wási	wasíy
múhu	múhuy	wármi	wármiy
káni	kániy	sápi	sápiy
qúsay	qásiy	qúysiy	qímiy
wasíyku	ríyta	qasíwan	qaśiywan
čúqi	čúqiy	čuqiwánmi	čuqiywą́nmi
múquy	yawářniy	yawářniyku	wasíyya

3. *Juncture and Stress*. The Quechua words is defined phonologically by the distribution of the phonemes of juncture and stress.

Juncture, written as space or hyphen, has the allophones (a) glottal catch before a vowel in word-initial position; (b) dorso-velar *n* in word-final position; and (c) the unvoicing of vowels in word-final position following a voiceless consonant.

Stress regularly falls on the penultimate syllable (vowel) of the word. It may also fall on the final syllable, where it is a morpheme of emphasis. Beginning with Unit 2 stress will be written only when it falls on the final syllable. The position of stress causes some difficulty for English speakers because it changes according to the morphemic makeup of the word.

Each of the stems below is followed by a sequence of progressively longer derived and inflected forms. Read each word with stress on the penultimate syllable.

ñuqa
ñuqal̄a
ñuqal̄ayku
ñuqal̄aykuwan
ñuqal̄aykuwampas
ñuqal̄aykuwampasmi

quy
quwan
quwansi
quwančiksi
qumuwančiksi
qupamuwančiksi
qupamuwančiktaqsi

runa
runača
runačal̄a
runačal̄ayki
runačal̄aykikuna
runačal̄aykikunawan
runačal̄aykikunapiwan
runačal̄aykikunapiwampas
runačal̄aykikunapiwampasmi

rimay
rimanay
rimanakuy
rimanakučkay
rimapanakučkay
rimapayanakučkay
rimapayanakučkanki
rimapayanakučkankičik
rimapayanakučkankičiktaq
rimapayanakučkankičiktaqmi

SPOKEN QUECHUA

Unit One -- Basic Dialogue One

Lesson One - Group and individual mimicry-memorization, with books.

A traveller, walking along a foot-path in the Peruvian Andes, stops in front of a farmer's hut to ask directions.

Trav.	rímay	to speak
	amígu	friend
	rimay-kul̄áýki amigúča.	I greet you, friend.
Farm.	čáskiy	to accept
	táyta	father
	časkil̄áykim taytáy.	I accept, sir.
Trav.	tápuy	to ask
	tapu-kusáyki amigúča.	I'll ask you a question, friend.
Farm.	íma	whay, something
	imačátam tapu-kuwánki taytáy?	About what will you ask, sir?
Trav.	kay	this
	ñan	road
	riy	to go
	kay ñánčum ayakučúman riq?	Does this road go to Ayacucho? Is this the Ayacucho road?
Farm.	mána	no, not
	huk	one

	húknin	other
	mánam taytáy, húknin ñánmi.	No sir, it's the other road.
Trav.	may	where
	rúna	person
	maynintátaq rin kay rúna ñánqa?	Where does this narrow road go?
Farm.	l̃áqta	town
	huk law	another
	kay ñánqa law l̃aqtamánmi rin.	This road goes to another town.
Trav.	káru	far
	kay	to be
	íča	perhaps
	kayl̃áña	near
	karuráqču káč-kan ayakučúman, iča kayl̃añáču?	Is it far to Ayacucho, or near?
Farm.	arí	yes
	arí, karuráqmi.	Yes, it's far.
	yáqa	almost
	áku	a quarter of a day
	púriy	to wander, travel, walk
	yáqa huk akukáma puriyráqmi.	It's about a quarter of a day walking.
Trav.	hína	like, as
	hinaptínqa	this being the case
	apúraw	quickly

ul

	hinaptínqa apurawmánña rísaq.	Then I will go quickly.
	čáyay	to arrive
	múnay	to want
	apurawmánmi čayáyta munáni.	I want to arrive early.
Farm.	tařdíyay	to become late
	hinaptínqa apuráwman riy taytáy, tařdiyaruwáqmi.	Then go quickly, sir, you might be late.
Trav.	grásyas	thank you
	grásyas amígu.	Thanks, friend.
	túpay	to find, meet
	tupananči káma.	Until we meet again.
Farm.	tupananči káma taytáy.	Until we meet again, sir.

Dialogue Review

Trav. rimay-kul̄áyki amigúča.

Farm. časkil̄áykim taytáy.

Trav. tapu-kusáyki amigúča

Farm. imačátam tapu-kuwánki taytáy?

Trav. kay ñánčum ayakučúman riq?

Farm. mánam taytáy, húknin ñánmi.

Trav. maynintátaq rin kay rúna ñánqa?

Farm. kay ñánqa huk law l̄aqtamánmi rin.

Trav. karuráqču káč-kan ayakučúman, íča kayl̄añáču?

Farm. arí, karuráqmi.
yáqa huk akukáma puriyráqmi.

Trav. hinaptínqa apurawmánña rísaq.
apurawmánmi čayáyta munáni.

Farm. hinaptínqa apuráwman riy taytáy, tařdiyaruwáqmi.

Trav. grásyas amígu. tupanančikáma.

Farm. tupanančikáma taytáy.

Unit One -- Exercises

1. Answer each of the questions below in three forms. All answers are indicated for exercise a, but only the answers to the first questions of exercises b. through f.

	Question	Affirmative Answer
a.	karusuču ayakuču?	arí.
	karuču ayakuču?	arí.
	kayĪaču ayakuču?	arí.
	kayčaĪaču ayakuču?	arí.

arí, karusum.	arí, karusum ayakučuqa.
arí, karum.	arí, karum ayakučuqa.
arí, kayĪam.	arí, kayĪam ayakučuqa.
arí, kayčaĪam.	arí, kayčaĪam ayakučuqa.

	Question	Negative Answer
b.	karusuču ayakuču?	manam. manam karusuču. manam karusuču ayakučuqa.
	karuču ayakuču?	
	kayĪaču ayakuču?	
	kayčaĪaču ayakuču?	

	Question	Affirmative Answer
c.	karusuču Īaqta?	arí. arí, karusum. arí, karusum Īaqtaqa.
	karuču Īaqta?	
	kayĪaču Īaqta?	
	kayčaĪaču Īaqta?	

	Question	Negative Answer
d.	karusuču Īaqta?	manam.

karuču l̃aqta?	manam karusuču. manam karusuču l̃aqtaqa.
kayl̃aču l̃aqta?	
kayčal̃aču l̃aqta?	

e.

Question	Affirmative Answer
karusuču ayakuču l̃aqta?	arí. arí, karusum.
karuču ayakuču l̃aqta?	arí, karusum ayakuču l̃aqtaqa.
kayl̃aču ayakuču l̃aqta?	
kayčal̃aču ayakuču l̃aqta?	

f.

Question	Negative Answer
karusuču ayakuču l̃aqta?	manam. manam karusuču.
karuču ayakuču l̃aqta?	manam karusuču ayakuču l̃aqtaqa.
kayl̃aču ayakuču l̃aqta?	
kayčal̃aču ayakuču l̃aqta?	

2. The Case system. The case system of Ayacucho Quechua consists of eleven categories, ten of which are marked by suffixes termed relators. Permissable combinations of relators will be described in later units.

CASE	RELATOR	EXAMPLES
Nominative	(none)	wasi 'house , a house, the house'.
Accusative	-ta	wasita rikuni 'I see a house', wasita rini 'I go to a house'; al̃inta 'well'.
Propensative	-man	wasiman rin 'he, it goes to a house', payman quni 'I give to him', yakuman rin 'he goes for water.
Possessive	-pa	wasita 'of the house, the house's'.
Locative	-pi	wasipi 'in, on the house', setembripi 'during September'.

Instrumental	-wan	wasiwan 'with the house', ñuqawan 'accompanying me', makinwan 'by means of his hand'; wasiwan tuři 'the house and tower'.
Ablative	-manta	wasimanta 'from the house', 'about the house', kay sumaq čaymanta 'this is prettier than that', qawasqaymanta 'after I saw', ñuqamanta rin 'he goes in my stead', feřumantam 'its made of iron'.
Purposive	-paq	wasipaq 'for the house', rinapaq 'in order to go', riypaq 'about to go'.
Allocative	-kama	wasikama 'up to the house', l̄uqsinankama 'till it leaves'; al̄in runakamam kanku 'they are all good people'.
Causative	-rayku	wasirayku 'because of the house', Sp. 'por la casa', qawananrayku 'to see', Sp. 'por ver'.
Interlocative	-pura	wasipura 'among the house'.

a. Relators -man and -ta may both mark the goal of an action which necessarily ends in a place other than where it started. A person may go to a place with relator -ta or -man, but a nonhuman subject only with -man . Answer the following questions both affirmatively and negatively as exemplified.

Q: kay runa ayakučutaču rič-kan?

A1: arí, kay runaqa ayakučutam rič-kan.

A2: manam kay runaqa ayakučutaču rič-kan.

Q: kan ñan ayakučumanču rič-kan?

A1: arí, kay ñanqa ayakučumanmi rič-kan.

A2: manam kay ñanqa ayakučumanču rič-kan.

kay runa ayacučumanču rič-kan?

kay runa l̃aqtataču rič-kan?

kay ñan l̃aqtamanču rič-kan?

kay runa l̃aqtamanču rič-kan?

kay tayta l̃aqtatču rin?

kay ñan l̃aqtamanču rin?

kay tayta l̃aqtamanču rin?

kay tayta l̃aqtatču rič-kan?

kay runa ayakuču l̃aqtataču rin?

kay ñan ayakuču l̃aqtamanču rin?

kay runa ayakuču l̃aqtamanču rin?

kay tayta ayakuču l̃aqtamanču rič-kan?

kay ñan ayakuču l̃aqtamanču rič-kan?

kay runa huk law l̃aqtataču rin?

kay ñan huk law l̃aqtamanču rin?

kay runa huk law l̃aqtamanču rin?

kay tayta huk law l̃aqtataču ričkan?

kay tayta huk law l̃aqtamanču rič-kan?

b. Answer the question below, following the form of the question.

kay tayta maytataq rič-kan?

kay tayta maytataq rin?

kay tayta maymantaq rič-kan?
kay ñan maymantaq rič-kan?
kay ñan maymantaq rin?
maytataq rič-kanki?
maytataq rič-kani?
ayakuču l̃aqtamanču rič-kanki?

3. The Imperative. The imperative has the same shape as the infinitive. A command contains a verb inflected either with second person or the imperative.

a. Transform the following sentences into the imperative.

ayakučutam rinki. ayakučuta riy!.

l̃aqtatam rinki.
ayakučumanmi rinki.
ayakuču l̃aqtatam rinki.
apurawmanmi tapunki.
kay taytatam rimay-kunki.

b. A negative or prohibitive command is formed with the particle ama and the suffix -ču. Transform the sentences above into prohibitory imperative commands, e.g., ama ayakučutaču riy! 'Don't go to Ayacucho!'

Unit One -- Conversations

1. A. Greetings, sir.
B. Greetings, sir.
A. Where does this go?
B. This road goes to Ayacuho.
A. Thank you. Good-bye.
B. Good-bye.

2. A. May I ask you a question, sir?
B. About what, sir?
A. Are you going to Ayacucho?
B. No, I'm going to another town.
A. Is Ayacucho nearby?
B. Yes, sir. It's very close.
Do you want to arrive early?
A. Yes, I will go quickly.

ul

Translation of conversation.

1. A. rimay-kul̃ayki taytáy.
B. časkil̃aykim taytáy.
A. maymantaq rin kay ñanqa?
B. kay ñanqa ayakučumanmi rin.
A. grasyas, tupananči kkama.
B. tupananči kkama.

2. A. tapu-kusayki taytáy.
B. imačatam taytáy.
A. ayakučumanču (ayakučutaču) rič-kanki?
B. kayl̃añaču [kač-kan] ayakučuman?
B. arí taytáy, kayl̃añam.
apurawmanču čayayta munanki?
B. arí, apurawmanña risaq.

Listening-In.

A. rimay-kuyki amiguča.
B. grasyas taytal̃áy.
A. tapu-kuqnikim hamuč-kani.
B. imačatam tapu-kuwayta munanki?
A. maymantaq kay ñan rič-kan?
B. kay ñanqa ayakučumanmi rič-kan.
A. karuraqču čay l̃aqtaman kač-kan?
B. manam karuñaču, kayl̃añam.
A. grasyas taytal̃áy, tupananči kamayá.
B. qamñayá al̃inl̃a taytáy.

ul

Dictation.

huk runa ayakučuman rin. karuraq l̃aqtaman. čayayta munan apurawman. tařdiyaruč-kañña. tupan amigunwan. rimay-kun. amigun časkin. runa amigunta tapukun "kay nan ayakučumanču rin, iča huk lawmanču?" amigun kontestan "arí, kay ñanmi, peru karuraqmi kač-kan. apurawman riy!" "grasyas amigu" nispa apurawman rin.

SPOKEN QUECHUA

Unit Two -- Basic Dialogue two

Lesson One - Group and individual mimicry-memorization, with books.

A traveller in Huamanga stops to talk to a young boy on his way to school.

Trav.	maytataq rič-kanki?	Where are you going?
Boy.	iskwela	school
	iskwelatam señóř.	To school, sir.
Trav.	miski	sweet; candy
	kač-kanmi miski, munankiči?	Here is candy. Do you want some?
Boy.	grasyas señóř.	Thank you, sir.
Trav.	suti	name
	imam sitiki?	What is your name?
Boy.	qosemi.	Is's José.
Trav.	ačka	much
	warma	boy
	ačkaču warmakuna kač-kan iskwelaykipi?	Are there a lot of boys in your school?
Boy.	arí	Yes.
Trav.	mayistru	teacher
	mayistruykičik al̄inču?	Is your teacher a nice man?

Boy.	arí.	Yes.
Trav.	pukl̄ay	to play
	pelota	ball
	pukl̄ankiču pelotawan wakin warmakunawan?	Do you play ball with the other boys?
Boy.	arí.	Yes.
Trav.	pelotayki ačkaču kapusunki?	Do you have many balls?
Boy.	as	few
	manam, asl̄am.	No. Only a few.
Trav.	regalay	to give a gift
	hamunki yačasqayta pelotakuna regalanaypaq.	Come to my lodging for a present of some balls.
Boy.	maypitaq yačanki, señoř?	Where do you live, sir?
Trav.	tuři	tower
	ladu	side
	wasi	house
	čay tuřipa ladun kaq wasipim.	In the house beside the tower.
Boy.	čay pačaqa	in that case
	l̄uqsiy	to leave a place
	čay pačaqa iskwelaymanta l̄uqsimuspal̄am risaq.	Then when I get out of school I will come.

Dialogue Review

Trav. maytataq rič-kanki?

Boy. iskwelatam señóř.

Trav. kač-kanmi miski, munankiču?

Boy. grasyas señóř.

Trav. iman sutiki?

Boy. qosemi.

Trav. ačkaču warmakuna kač-kan iskwelaykipi?

Boy. arí.

Trav. mayistruykičik al̄inču?

Boy. arí.

Trav. pukl̄ankiču pelotawan wakin warmakunawan?

Boy. arí.

Trav. pelotayki ačkaču kapusunki?

Boy. manam asl̄am.

Trav. hamunki yačasqayta pelotakuna regalanaypaq.

Boy. maypitaq yačanki, señóř?

Trav. čay tuřipa ladun kaq wasipim.

Boy. čay pačaqa iskwelaymanta l̄uqsimuspal̄am risaq.

Unit Two -- Exercises

MORPHOLOGY

1. Singular Noun Possession. First, second, and third person noun possession are marked by the ending *-y*, *-yki*, and *-n* respectively when the noun stem ends in vowel *a* or *u*; when the stem ends in *i* second person is marked by *-ki*. For example: *taytay* 'my father', *taytayki* 'your father', *taytan* 'his (her, its) father'; *wasiy* 'my house', *wasiki* 'your house', *wasin*, -his (her, its) house'.

When the noun stem ends in a consonant a syllable *-ni-* precedes the endings, yielding the shapes *-niy*, *-niki*, and *-nin*: *ñanniy* 'my road', *ñanniki* 'your road', *ñannin* 'his road'.

a. Answer the following questions as in the example.

Q: mayistruyki al̄inču?
A: arí, mayistruyqa al̄inmi.

mayistruy al̄inču?
al̄inču mayistrun?
karuču wasiki?
wasiy karuču?
wasin karuču?
kayl̄ aču iskwelay?
iskwelayki kayl̄ aču?

b. Practice asking and giving names according to the patterns below.

imam sutiki?	sutiyqa albeřtom.
imam sutin?	sutinqa albeřtom.
imam sitiy?	sutikiqa albeřtom.

2. Singular Verb Actors. The singular pronouns are *ñuqa* 'I', *qam* 'you', and *pay* 'he, she', and the corresponding verb endings in present tense are *-ni*, *-nki*, and *-n*. All the verb forms in the exercises of this section belong to the *general present* tense, indicating actions or states that are habitual or temporally unrestricted, much like the English forms 'I speak, you speak', etc.

a. Transform the following sentences from first to second person or from second to first person as required.

Q: ñuqaqa amiguytam rimay-kuni.
A: qamqa amiguytam rimay-kunki.

Q: qamqa l̄aqtatam rinki.
A: ñuqaqa¯l̄aqtatam rini.

qamqa ayakuču l̄aqtamanmi rinki.
ñuqaqa huk amiguwan tupani.
qamqa kay taytatam tapunki.
qamqa huknin l̄aqtatam čayanki.
ñuqaqa apurawmanmi čayayta munani.
ñuqaqa iskwelapim kani.
qamqa tařdiyankim.
ñuqaqa al̄in wasipim yačani.
ñuqaqa pelotaywan pukl̄ani.
qamqa wasikitam hamunki.
qamqa iskwelamantam l̄uqsinki.

b. Answer the following questions in the required persons.

Q: al̄in wasipiču yačanki?

A: arí, al̄in wasipim yačani.

Q: l̄aqtataču rini?

A: arí, l̄aqtatam rinki.

ayakučutaču rin?
ačka warmawan pukl̄ani?
mayistrunwanču pukl̄an?
iskwelamantaču l̄uqsinki?
karamelotaču munanki?
tar̆diyaniču?
kayta r̆egalanču?
hamunkiču?
huknin mayistruwan pukl̄ankiču?
apurawmanču čayayta munan?
tar̆diyayta munaniču?

c. Answer the questions both affirmatively and negatively, making the necessary changes in the noun possessors.

Q: taytaytaču rimay-kunki?

A1: arí, taytaykitam rimay-kuni.

A2: manam taytaykitaču rimay-kuni.

amigunwan tupan?
taytaykitaču rimay-kuni?
pelotaykiwanču pukl̄anki?
wasikitaču munanki?
wasimpiču yačanki?

iskwelaymanču riyta munani?

ñuqawanču purinki?

3. Future Verb Actors. The first, second, and third person future endings are -saq, -nki, and -nqa. Present and future are not differentiated in the second person.

Transform the following sentences into the general future tense, beginning with the adverbial paqarin 'tomorrow'. Omit the suffix -m or -mi as in the example.

Q: iskwelaytam rini.   A: paqarinqa iskwelayta risaq.

amiguytam rimay-kuni.
l̄aqtantam rin.
amiguykitam tapu-kuni.
kaytam hamunki.
mayistruywanmi riman.
mayistruykiwanmi pukl̄anki.
tuřimanta l̄uqsinim.
kay taytawan rimankim.

4. Progressive Forms: General and Specific Tenses. The progressive element -č-ka preceding tense and person endings indicates an action or state extending over a period of time, and during which another action might occur. With the present tense -č-ka- forms the specific present - action occuring at the time of speaking (unless modified by an adverbial with future meaning such as paqarin).
With the future it forms the specific future.

Restate each sentence or question below in the specific present and future tenses.

Ex. iskwelaytam rini. iskwelaytam rič-kani.
iskwelayta rič-kasaq.

wasikitam rinki.
wasintam rin.
ayakučumanmi čayani.
amiguywanmi rimani.
kay ñampin purin.
iskwelamantam l̄uqsinki.
pelotawan pukl̄anki.
al̄inmi kanki.
ačka warmawan tupani.
tařdiyarunim.
taytaykitaču rimay-kun?
hamunkiču?
manam riniču.
rinču pay?
payqa manam rinču.

5. The Locative and Ablative Cases; Relators -pi and -manta.

a. Substitute the suggested nouns and pronouns in the sentences, making the verb actor and noun possessor agree.

iskwelaypim kač-kani.
tuři
l̄aqta
wasi

ñuqaqa iskwelaypim kač-kani.
payqa
qamqa
ñuqaqa (wasi)
qamqa
payqa
qamqa (l̃aqta)
ñuqaqa
payqa

b. Answer the questions as illustrated.

Q: iskwelaykimantaču l̃uqsimuč-kanki?
A: arí, iskwelaymantam l̃uqsimuč-kani.

iskwelaymantaču l̃uqsimuč-kani?
wasikimantaču l̃uqsimuč-kanki?
tuřimantaču l̃uqsimuč-kan?
wasinmantaču l̃uqsič-kan?
tuřiymantaču l̃uqsič-kani?
wasinmantaču tapuč-kanki?
taytaymantaču tapuč-kan?
mayistruykimantaču tapuč-kani?

SYNTAX

6. Equational Clauses. Two substantives or substantival phrases may be equated with forms of the verb kay 'to be' or by zero marker, according to the following rules.

(1) First and second person subjects are always equated with a predicate attribute with one of the forms: kani, kač-kani; kanki,

kač-kanki; *kasaq*, etc. For example, *(qamqa) amiguymi kanki* 'you are my friend'.

(2) A third person subject may be equated with a predicate attribute with progressive *kač-kan* when a temporary condition is indicated, but the general present is never represented by a verb form. The use of *kan* is described below. *payqa amiguymi* 'he is my friend', *payqa al̄inmi* 'he is good', *payqa amiguymi kanqa* 'he will be my friend', *(payqa) al̄inmi kač-kan* 'he is well', *(payqa) mayistrum kač-kan* 'he is (temporarily) a teacher', *wasiyqa čiril̄añam kač-kan* 'my house is very cold'.

(3) Forms of the verb *kay* also occurs in non-equational clauses. (a) The general present form *kan* is used only in statements of existence where it is intransitive and is translated 'there is, are', Sp. 'hay'. E.g., *kanmi iskwela* 'there is a school', *manam kanču* 'there isn't any'. The specific form *kač-kan* may also be used with this function, and the non-present parallels of *kan* (future *kanqa*, past *karqa*, etc.) may be either equational or intransitive. (b) *kač-kan* may have an empty subject as in *karuraqmi kač-kan* 'it is still far'.

apply the above rules by making equational clauses (here also sentences) with the pairs of words or phrases below. The words may occur in either order, but the one listed first is suggested for the suffix *-m*, *-mi*, and the second for *-qa*. The use of these is described in U.3.

mayistruy / qam
karusu / iškwelan
tayta / qam
pay / runa

aĺfredo / sutiki
al̄in / ñuqa
l̄aqta / ayakuču
mayistru / čay runa
al̄in / payqa wasin

ačka / warmača
kayčal̄a / tuři
amiguyki / ñuqa
al̄in / amiguy

Unit Two -- Conversations

1. A. Are you going to school?

B. Yes, I am.

A. Are there just a few student (alumnu) in your school?

B. No there are a lot.

A. Do you (pl.) play ball?

B. Yes, we play with the teacher.

2. A. Where are you going?

B. To my teacher's house.

A. Where does he live?

B. He lives just next to the school.

A. Does he live in a good house?

B. Yes, in a good house.

Translations of Conversations.

1. A. iskwelaykitaču rič-kanki?
B. arí.
A. asl̄aču iskwelaykipi alumnukuna?
B. manam, ačkam.
A. pelotawan pukl̄ankičikču?
B. arí, pukl̄anikum mayistruykuwam.

2. A. maytataq rič-kanki?
B. mayistruypa wasintam (yačasqantam).
A. maypitaq yačan? (maypitaq wasin?)
B. payqa yačan iskwelapa adul̄ampim.
A. al̄in wasipiču yačan?
B. arí, al̄in wasipim.

Listening-in. Note yaykuy 'to enter', and several common words of Spanish origin.

A. yaw qoseča, maytataq ričkanki?
B. iskwelaytam rič-kani.
A. karuču iskwelayki?
B. arí, karum.
A. imataq mayistruykipa sutin?
B. mariyanu belařdim.
A. ima añupitaq kač-kanki?
B. transisiyonl̄apiraqmi kač-kani.
A. imay oratataq yaykunki iskwelaykita?
B. las nuybitam.
A. hinaptinqa apurawman riy, tardiyarunkim.
B. Arí tayta.

Dictation.

l̃aqtata bisitan huk siñor. tuparum huk iskwela warmawan. tapun warmata "maytataq rič-kanki" nispa. warma kontestan "wasiytam siñor." "manaču iskwelapi kanki?" nin čay siñor. "arí, iskwelapim kač-kani peru manam oraraqču rinaypaq" nin warma. "hinaptinqa iskwelapi tupasunčik karamelo regalanaypaq." kayta nispa čay siñor pasan iskwelata apurawman.

iskwelapi ačka warmakuna mayistrunwan pukl̃ač-kanku pelotawan. čay siñor hamuspa mayistruwan tupan. hinaspa nin "kay karamelutam warmakunaman regalasaq."

SPOKEN QUECHUA

Unit Three -- Basic Dialogue Three

Two farmers finish the day's work and discuss the corn crop as they start home.

Farm. 1.	yaw	hey!
	tukuy	to finish
	yaw taytáy!	Hey, sir!
	tukurunkiñaču?	Have you finished yet?
Farm. 2.	tumpa	a little
	faltay	to lack
	tumpal̃añam faltač-kan.	Only a little remains.
	kanal̃anmi rič-kaniña.	I'm going now.
Farm. 1.	haku	let's go
	hakučikña, ñam tardiña.	Let's go, it's already late.
Farm. 2.	paqarin	tomorrow
	pučuy	to be left
	arí, hakučikñayá.	Good, let's go.
	kay pučuqnintaqa paqarinña tukusaq.	I'll finish the rest tomorrow.
Farm. 1.	ama	not
	l̃aki-kuy	to be sad, worry
	arí, taytáy.	Of course, sir.
	ama l̃aki-kuyču čay pučuqninmantaqa!	Don't worry about what you you have left!
Farm. 2.	sara	corn
	sumaq	beautiful, nice
	saraykiqa sumaql̃aña taytáy.	Your corn is very nice, sir.

Farm. 1.	čiqan	truth
	niy	to say, tell
	čiqantaču ninki?	Do you say it seriously?
Farm. 2.	arí, taytáy.	Of course, sir.
Farm. 1.	qampa saraykipas sumaqmi.	Your corn is nice too.
Farm. 2.	wata	year
	kanan wataqa sarakunaqa sumaqmi.	This year everybody's corn is good.
Farm. 1.	l̄apan	all
	igwal	equal, the same
	manačusmi l̄apan sarañaču čay igwal.	I don't think everybody's corn is the same.
	don manukuqa nin manam ñuqapa sarayqa al̄inču	Don Manuku says his corn is not good.
Far. 2.	payqa hinam rima-kun.	He always says that.

Dialogue Review

Farm. 1. yaw taytáy!
tukurunkiñaču?
Farm. 2. tumpal̄añam faltač-kan.
kanal̄anmi rič-kaniña.
Farm. 1. hakučikña, ñam tardiña.
Farm. 2. arí, hakučikñayá.
kay pučuqnintaqa paqarinña tukusaq.
Farm. 1. arí, taytáy.
ama l̄aki-kuyču čay pučuqninmantaqa'.
Farm. 2. saraykiqa sumaql̄aña taytáy.
Farm. 1. čiqantaču ninki?
Farm. 2. arí, taytáy.
Farm. 1. qampa saraykipas sumaqmi.
Farm. 2. kanan wataqa sarakunaqa sumaqmi.
Farm. 1. manačusmi l̄apan sarañaču čay igwal.
don manukuqa nin manam ñuqapa sarayqa al̄inču.
Farm. 2. payqa hinan rima-kun.

Unit Three -- Exercises

MORPHOLOGY

1. Noun Pluralization. The noun plural is marked by the suffix -kuna occurring after person and before case, e.g., wasikuna 'houses', wasiykunapi 'in my houses'. This overt plural does not always occur where plural meaning is present, for example, it never occurs on a noun modified by a quantifying word: kimsa wasi 'three houses', ačka wasi 'many houses', as pelota 'few balls'.

Transform the following into sentences having plural nouns when possible.

kanmi pelota.
wasiqa al̄inmi.
al̄inmi mayistruyqa.
ačka pelotam kanqa.
amiguyki hamuč-kan.
igwalmi saraqa.
mayistrun l̄akikuč-kan.
sumaqmi iskwelaqa.
rimay-kusaq amiguyta.
as warma hamunqa.
manam munaniču karamelota.
tukuy čayta!

2. Plural Noun Possession. The plural pronouns are ñuqančik 'we (including addressee)', ñuqayku 'we (excluding addressee)', qamkuna 'you-all', and paykuna 'they'. The corresponding possessive ending are -nčik 'our (inc.)', -yku 'our (exc.)', -(y)kičik

'your (pl.)', and *-nku* 'their', with the insertion of *-ni-* after stems ending in consonants. The noun pluralizer *-kuna* never follows *-ku*, the latter usually being omitted; *wasinkuna* 'his houses', 'their houses'.

Supply affirmative answers as illustrated.

Q: ačkaču pelotaykičik? A: arí, ačkam pelotaykuqa.

Q: ačkaču pelotayku? A: arí, ačkam pelotakičikqa.

aĺinču sarančik?

al̄inču sarayku?

ačkaču wasikičik?

kayl̄aču wasinku?

sumaqču iskwelaykičik?

ačkaču ñannikičik?

al̄inču ñanniyku?

ačkaču warmapa pelotankuna?

sumaqču l̄aqtapa ñanninkuna?

3. Plural Verb Actors. In the present tense the plural actor endings are *-nčik* 'we (inc.)', *-niku* 'we (exc.)', *-nkičik* 'you-all', and *-nku* 'they'.

The future endings are *-sun* or *-sunčik* 'we (inc.)', *-saqku* 'we (exc.)', and *-nqaku* 'they'.

The imperative plural form is *-yčik*.

yačančik	yačasun, yačasunčik
yačaniku	yačasaqku
yačankičik	
yačanku	yačanqaku

yačayčik!

Transform the persons of both the verb and the noun as suggested by the parenthesized pronouns.

iskwelaypim kač-kani.

(ñuqayku)
(ñuqančik)
(pay)
(paykuna)
(qam)
(qamkuna)

amiguykunawanmi pukl̄ani.

(pay)
(qam)
(paykuna)
(ñuqančik)
(qamkuna)
(ñuqayku)

4. The Possessive and Purposive Cases; Relators -pa and -paq.

a. Provide long and short answers for each question.

Q: al̄inču mayistruyki?
A1: arí, ñuqapa mayistruyqa al̄inmi.
A2: arí, al̄inmi ñuqapaqa.

karuču wasiy?
al̄inču iskwelan?
ačkaču pelotayki?
iskwelayki karuču.
al̄inču l̄aqtapa ñannin?
sumaqču l̄aqtapa iskwelan?
ačkaču warmapa pelotankuna?

b. Answer the questions by translating the English forms.
pipaqtaq čay pelota? (it's for me) ñuqapaqmi.
(it's for him)

(it's for the boy)

(it's for you-all)

(it's for his friend)

(it's for your teacher)

(it's for them)

(it's for the boys)

(it's for our friends)

(it's for the teacher's friend)

(it's for the town's school)

SYNTAX

5. Topic and Comment. Standing apart from the relationship between subject and predicate, verb and object, etc., is the topic-comment relationship. The suffix -qa will be called the topic marker, and -m, -mi, negative -ču, and two other suffixes to be introduced later will be called validators of the comment category.

A word or phrase marked with -qa is the topic of the clause, and a word or phrase marked with a validator is indicated as the most relevant information being offered about the topic. When this distinction is translatable to English the comment appears as contrastive stress; compare 'he sees me', 'he sees me', and 'he sees me'.

Any substantival phrase or verb may be a topic or comment. Affirmative comments are limited to one perclause, but under some circumstances more than one topic may occur.

The validator -m, -mi indicates that the speaker is certain of the information being offered, that he is speaking from personal experience or conviction. It will be seen that this validator contrasts with others indicating heresay and conjecture.

Although topic and comment inflections are not obligatory except in equational clauses, they are very common and have been included in most of the exercises of units 1 - 3. By way of review the following exercises are included to show the range of the uses of these categories. Note the relationship of the question-word to the comment in the questions and answers of Ex. a.

a. Answer the questions affirmatively and negatively, using comment inflections on the same word or phrase which has the interrogative inflection in the question.

l̄aqtataču rič-kanki?
čayanqa ayakučumanču?
pelotaykiwanču pukl̄ač-kan?
al̄inču sarayki?
sumaqču čay wasi?
rinkiču?
karamelota regalanču?
paqarin tařdiyanqaču?
imataq sutiki?
mayistruču kanki?
kay ñančum ayakučuman riq?

b. Translate, using topic and comment inflections.

He's a good teacher.

You will arrive tomorrow.

His corn is very nice.

There are many boys. (The boys are many.)

There are many boys.

Our school is bad.

Their house is good.

Mine is far.

Yours isn't far.

That man is my teacher.

That man is his teacher.

You greeted my father.

He'll worry.

There are many boys in that school.

(Many are the boys that are in that school).

Conversation.-

A. My friend, haven't you finished yet?

B. I'm almost finished (finishing) already.

I want to finish what's left now.

A. Don't worry about that!

Let's go right now.

B. O.K., let's go.

I'll finish tomorrow.

A. It's still far to town.

Let's go quickly.

B. Yes, sir. Let's hurry.

Listening-in.-

A. yaw taytáy, tukuruč-kankiñaču?

B. manaraqmi, faltač-kan asl̄añam.

kananmi tukuyta munani l̄apanta.

A. čay pačaqa apurawman tukupay-kuy, manaraq tardiyaručkaptin ripunančikpaq.

B. arí, kanal̄anmi tukurusaq.

A. sarakunaqa sumaql̄ana taytá̃y.

B. arí, kanan wataqa sarakunaqa sumaqmi.

pero wakinpaqa manačusmi al̄inču.

A. arí, wakil̄ančusmi al̄inqa.

B. qampaqa imaynataq kač-kan.

A. ñuqapaqa sumaqmi, yapa qampa hina.

B. kananqa ñam tukuruniña.

A. hinaptinqa hakučikñayá.

B. arí, hakuwá.

Translation of Conversation.-

A. yaw amigúy, manaraqču tukunki?

B. yaqañam tukuručkani. kay pučuqnintaqa tukuyta munani kanal̄anmi.

A. ama l̄aki-kuyču čaymantaqa. hakučikña (or haku kanal̄an).

B. arí, hakučik. paqarinña tukusaq.

A. karuraqmi (kač-kan) l̄aqtamanqa. haku apurawman.

B. arí taytáy, apurasun.

Dictation.-

huk tayta sumaq sarakunata apastin l̄aqtaman rič-kastin, ačka warmakunata tarirun pelotawan pukl̄ač-kaqta. warmakuna tapun čay runata "yaw tayta, maytataq rič-kanki" nispa. čay taytañataq nin "kay sarakunatam apač-kani l̄aqtaman". čayta nispan apurawman pasarun, ačka ruwanan kasqa hinaptin. warmakunaqa nin "haku, ačka ruwanayki kaptinqa aparaysimusaykiku" nispa. taytañataq kontestan "tumpal̄añam faltač-kan, tukuruč-kaniñam". čaysi čay pučuq-nintaqa paqarinnintinña tukusqa.

SPOKEN QUECHUA

Unit Four -- Basic Dialogue Four A

Two farmers talk as they walk to work.

Farm. 1.	rimay-kul̄ayki don istiko.	Greetings, Don Istiko.
Farm. 2.	časkil̄aykim taytáy.	Greetings, sir.
Farm. 1.	imayna	how
	imaynal̄ataq kač-kanki?	How are you?
Farm. 2.	al̄inl̄am taytáy, qamqá?	I'm fine. And you?
Farm. 1.	peru	but
	familya	family
	unquy	to be sick
	nuqapas al̄inl̄am, peru familyaymi unqusqa.	I'm fine too, but my family is sick.
Farm. 2.	imawantaq unqusqa kač-kan?	What are they sick with?
Farm. 1.	čukču	malaria
	čukčuwančusmi.	I think with malaria.
Farm. 2.	ačačal̄áw	what a shame!
	qaway	to look, watch
	ačačal̄awya, tardimanča qaway-kuq·risaq.	What a shame! I'll go see them later.
Farm. 1.	grasyas taytáy.	Thank you, sir.
Farm. 2.	l̄amkay	to work
	manaču kanan l̄amkasun?	Don't we work now?

Farm. 1.	l̃amkanač kanqa taytáy.	There'll be work to be done, sir.
Farm. 2.	imanasqa	why
	imanasqataq hinaptinqa čay ñannintaqa rinki?	Then why are you going by that road?
Farm. 1.	ay, taytal̃áy!	Oh, sir!
	pantay	to mistake
	pensay	to think
	pantarquni ñantapas.	I've taken the wrong road.
	familyaypim pensač-kani.	I'm thinking about my family.
Farm. 2.	řason	reason
	řasonnikim taytáy.	You have reason, sir.

Basic Dialogue Four B

A father sends his son off to the market.

Fath.	maqta	'cholo'
	hatariy	to get up
	yaw ramunča maqta, hatariyna!	Hey Ramón, cholo, get up!
Ram.	papa	dad
	arí papa.	Yes, dad.
Fath.	payquy	to eat breakfast
	apurawman payqumuy!	Go eat breakfast quickly!
Ram.	hayka	how much
	asnu	donkey
	qatiy	to follow, drive animals
	hayka asnutataq qatisaq?	How many donkeys will I take?
Fath.	kimsa	three
	karga	load
	apay	to carry, bring
	meqor	better
	meqor kimsanta.	Better the three.
	ačka kargatamá apamunki.	You're going to bring a big load.
Ram.	ma	O.K.
	ma asnukunaman kargasunčik.	O.K., let's load the donkeys.
Fath.	kwida-kuy	to be careful
	ñanqa	take care!
	mayqin	which, some
	suway	to rob

Dialogue Review A

Farm. 1. rimay-kul̄ayki don istiki.

Farm. 2. časkil̄aykim taytáy.

Farm. 1. imaynal̄ataq kač-kanki?

Farm. 2. al̄inl̄am taytáy, qamqá?

Farm. 1. nuqapas al̄inl̄am, peru familyaymi unqusqa.

Farm. 2. imawantaq unqusqa kač-kan?

Farm. 1. čukčuwančusmi.

Farm. 2. ačačal̄awya, tardimanča qaway-kuq risaq.

Farm. 1. grasyas taytáy.

Farm. 2. manaču kanan l̄amkasun?

Farm. 1. l̄amkanač kanqa taytáy.

Farm. 2. imanasqataq hinaptinqa čay ñannintaqa rinki?

Farm. 1. ay, taytal̄áy!
pantarquni ñantapas. familyaypim pensač-kani.

Farm. 2. řasonnikim taytáy.

Dialogue Review B

Fath. yaw ramunča maqta, hatariyna!

Ram. arí papa.

Fath. apurawman payqumuy!

Ram. hayka asnutataq qatisaq?

Fath. meqor kimsanta. ačka kargatamá apamunki

Ram. ma asnukunaman kargasunčik.

Fath. al̄intamá kwida-kunki yaw warma!
ñanqataq mayqin asnutapas suwarači-kuwaq tuta.

Ram. manam taytáy.
Fath. akl̄a-kuy-kuy sumaqnin kukatawan traguta!
Ram. arí taytáy.
pitaq ingañaruwanman?
Fath. qamñayá al̄inl̄a warma!
Ram. boynu, tupananĉikamañayá papa.

Unit Four -- Exercises

1. Abstract Stems. The stems of this class occur (1) in questions requiring more than a yes-no answer and adding the suffix -taq or a validator; (2) in a phrase with indefinite meaning and adding the suffix -pas. They are: pi 'who'; pipas 'someone, anyone'; mana pipas 'no one, nobody'.
may 'where'; maypas 'somewhere, anywhere'; mana maypas 'nowhere'.
ima 'what'; imapas 'something, anything'; mana imapas 'nothing'.
    imayna 'how'; imaynapi 'how much'.
    imay 'what (hour, day, etc.)' when asking about present or future time.
mayna 'how large, what size'.
hayka 'how much'; haykapas 'anything, any amount'; mana - 'no-'.
    haykayna 'about how much'.
haykap, haykapi 'when'; haykapipas 'whenever'; mana - 'never'.
mayqin, mayqan 'which'; mayqimpas 'some, any, whichever'.
imanasqa 'why'.

Ask the questions in each person and answer accordingly.

a.	imatataq munani?	Ɩamkayta munanki.
	imatataq qawač-kani?	sarantam qawač-kanki.
	imawantaq unquč-kani?	čukčuwanmi unquč-kanki.
	imatataq suwarači-kuni?	traguykitam.
b.	piwantaq Ɩamkač-kani?	taytaykiwanmi Ɩamkač-kanki.
	pikunawantaq Ɩamkač-kani?	kay runakunawanmi Ɩamkač-kanki.
	pitataq qawač-kani?	taytaykitam qawač-kanki.
	piwantaq Ɩamkasaq?	paywanmi Ɩamkanki.
c.	maypitaq yačani?	Ɩaqtapim yačanki.

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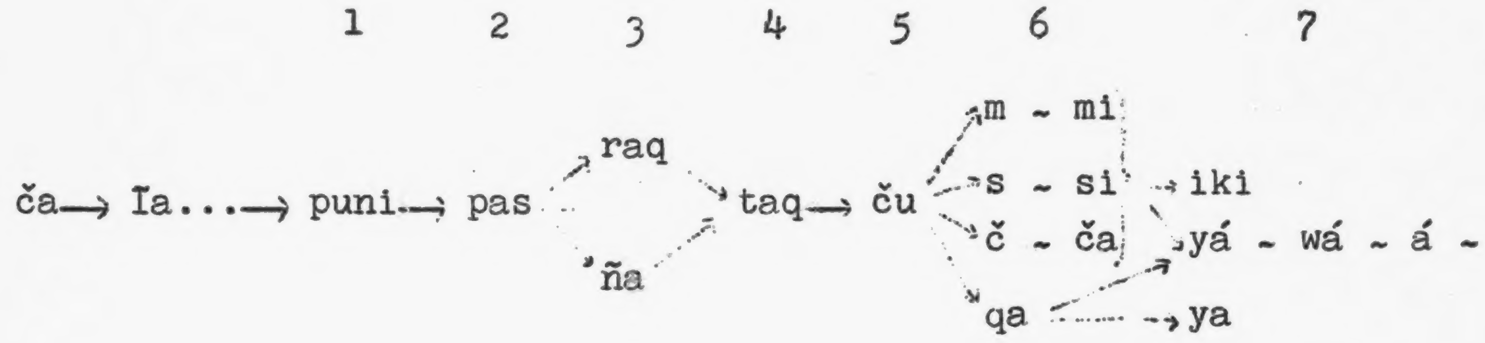
	maypitaq taytay?	taytaykipa wasimpim kač-kan.
	maymantaq rič-kani?	wasikimanmi rič-kanki.
d.	imaynal̄ataq kač-kani?	al̄inl̄am kač-kanki.
	imaynataq amiguykura kač-kan?	paykunaqa al̄inl̄am kač-kanku.
e.	ima pelotawantaq pukl̄ani?	kay al̄in pelotawanmi pukl̄anki.
	ima iskwelatataq risaq?	l̄aqtapatam rinki.

2. Independent Suffixes. The suffixes of this class occur with both substantives and verbs. With exception of -ča and -l̄a, independent suffixes follow suffixes of all other classes and may never interruot a phrase. When more than one occur together their relative order is as indicated below.



Diminutive -ča with substantives immediately follows the stem and is translated 'small, little': wasiča 'a small house'. With verbs it precedes all modal suffixes except -pa, -ya, and modal diminutive -ča, and indicates action performed in the manner of a child. This suffix is also commonly used to make utterances more intimate or frindly.

Limitate -l̄a with substantives follows the stem plus or minus -ča, -su (see U.5.), and -kuna, and with verbs occurs in a position between modals *-mu* and *-č-ka*. It is translated 'just, only', and is common in polite speech. Some examples are:

kanal̄anmi 'just now', *l̄uqsimuspal̄am* 'having just left', *rimay-kul̄ayki* 'I greet you', *ñuqal̄áy* 'its me'. See also the sequence *-l̄aña* below.

When an infinitive is used adverbially it must take the suffix *-l̄a*: *kaľpayl̄a taripasun* 'by running we will catch up'.

Slot 1. Definitive *-puni* indicates complete certainty of the truth of the information in the phrase: *wasipunim* 'it is definitely a house', *manapunim* 'by no means!', *rimpuni* 'he undoubtedly goes', *ñuqapuni* 'I myself'.

Slot 2. Additive *-pas* is translated 'even, also': *ñuqapas* 'even I, me too', *tusuručwampasčá* 'we might even dance'.

Slot 3. *-raq* and *-ña* indicate the relation between the time of speaking and the beginning and end points of the involved action.

Incompletive *-raq* is translated 'still, yet', Sp. 'todavía': *karuraqmi* 'it is still far', *manaraq* 'not yet', *manaraq qawačkaptin* 'before he saw it', lit. 'when he had not yet seen it'.

Immediative *-ña* is translated 'already', Sp. 'ya'. It also occurs in free form as an adverbial particle *ña*, and the two forms are often used together. E.G. *karuñam* 'it is already far', *manaña* 'no more, no longer', Sp. 'ya no', *ñam tarďiña* 'it is already late'.

The sequence *-l̄aña* is translated 'very': *al̄inl̄aña* 'very good'.

Slot 4. Resultative *-taq* indicates the result or end point of a previous condition or series of actions, and is translated 'so, and so, then': *kasararuytaqyá* 'so get married!, *markitañataq. nisqa* 'so then Markita said...!

With an adjective *-taq* may indicate contradiction of a previous assertion: *yanataq* 'no, its black!'.

The function of *-taq* in questions was seen in section 1 of this unit.

Slot 5. Negative-interrogative *-ču* occurs in most negative phrases and in all yes-no questions.

Negation is distinguished by the presence of *mana* or *ama*, and usually also by *-ču*. *-ču* is never suffixed to a dependent verbal, e.g. *manaraq rikuptin* 'before he saw it'. *-ču* is never be followed by a suffix of slot 6 in a negative phrase.

Some non-negative phrases with *-ču* do not appear from their translations and context to be yes-no questions. We can consider these as a kind of rhetorical question or suggestion, and translate the suffix as 'perhaps' or 'probably', e.g. *tabařdiľuču hapirusunki* 'perhaps sunstroke got you', *ñuqačuč* 'maybe I'. An idiomatic sequence containing *-ču* is *-čusmi* 'I think that...': *papaľatačusmi yanuy-kusqanki* 'I think you have only cooked potatoes!'.

Negative questions are introduced with *manaču*.

Slot 6. The suffixes of this slot are those involved in the topic-comment relationship described in unit 3.

Witness Validator postvocalic *-m*, postconsonantal *-mi*, indicates that the speaker is talking from personal experience

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or conviction.

Reportative Validator *-s*, *-si*, indicates that the speaker is reporting or speaking on the authority of another. This is the only validator (outside of quotations) found in folk tales.

Conjectural Validator *-č*, *-ča*, indicates that the speaker is unsure or quessing, and is commonest in future and conditional statements.

Topic Marker *-qa* indicates the topic of the clause.

Validators are limited to one per clause except in the following cases. (1) The words *mana* ans *ama* may occur with or without a validator in any environment. (2) Abstract stems modifying nominalizations (see U.5) optionally take validators, making possible, for example, *iman ruwananćiktaraqmi wil̃anakusun* 'let's decide what we will do'.

Multiple topic markers are most common where one of these is adverbial, e.g. *paqarinqa ñuqaqa risaq* 'tomorrow I will go', *ačkam warmakunaqa čay iskwelapiqa* 'there are many boys in that school', lit. 'many are the boys in that school'. In the following example of ironic speech, here translated as a negative statement, each of the four words is a topic: *qarikunaqa fasil̃l̃aqa qul̃qitaqa kačarinkučuqaya* 'men do not give up their money easily'.

Slot 7. The suffixes of this slot are termed augmentatives

-iki occurs only after the short form of a validator, and indicates apology or indifference on the part of the speaker. It is best translated by the Spanish phrase-final 'pues': *manamiki* 'no pues', *risaqčiki* 'I'll probably go'. A free form

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of the same morpheme, riki, may occur where the suffix cannot: aw riki 'O.K.', payqa riki 'him then'.

-´ (word-final stressed syllable) with noun stems and ari, -á following the short form of a validator, -wá with the word haku, and -yá elsewhere indicates general emphasis or polite address: arí 'yes (polite)', taytáy 'sir', manamá 'no! ', risaqča 'I'll surely go', hakuwá or hakuyá 'let's go! ', qamñayá al̄inl̄a 'good luck!-, čayqayá 'that one!'.

-ya indicates resignation or regret: wasiyya 'oh my poor house!'.

a. Ask and answer the question in all seven persons.

ñuqapas risaqču?	arí, qampas rinkim.
ñuqapas l̄amkač-kasaqču?	arí, qampas l̄amkač-kankim.

b. Answer each question as illustrated.

karuraqču l̄aqta?	arí, karuraqmi l̄aqtaqa. manam karuñaču l̄aqtaqa.
karuraqču ayakuču?	
karuraqču kangal̄o?	
karuraqču ayakuču l̄aqta?	
karuñaču?	arí, karuñam. manam karuraqču.
karuñaču ayakuču?	
karuñaču l̄aqta?	
karuñaču ayakuču l̄aqta?	
karutaraqču purisunčik?	arí, karutaraqmi purisunčik. manam karutañaču purisunčik.

karutaraqču purisaqku?

karutaraqču purinkičik?

3. The instrumental and Allocative Cases; Relators -wan and -kama.

Answer the questions, substituting the translation of the parenthesized English in the answer.

a. piwantaq pukl̄anki? amiguywanmi pukl̄ani.

(your friend)

(his friends)

(his friend)

(my teacher)

(your teacher)

(their teacher)

(my friend's teacher)

b. maykamam rič-kanki? wasiykaman rič-kani.

(your house)

(your [pl.] house)

(his school)

(that tower)

(my friend's house)

(our [inc.] lodging)

(our [exc.] lodging)

(his fields)

(their fields)

Conversation

Fath. Hey boys, get up!
Breakfast is ready already.
Boy. Yes father, we're getting up already.
Fath. Hurry up!
Boy. Which field will we work in today?
Fath. In the cornfield.
There's a lot of work to be done in that field.
Boy. Then how many donkeys will we take?
Fath. Let's take all four.
Boy. O.K. let's go to work now.

Listening-In

A. l̄amkasunču kunan punčaw.
B. arí, imal̄atapas ruwanač kanqa taytay.
A. hinaptinqa apurawman payqumuy!
B. manaraqmi payqupas listaraqču, al̄in oraraqmi.
A. ñam ñuqapa warmayqa asnuta qatistin pasanña čakrata.
B. kanal̄anmi ñuqapas rič-kaniña payquy-kuspay.
A. hinaptinqa čakrapiña tupasunčik.
B. arí taytáy, kukaykitayá akurimuč-kay!
apač-kankiču traguta?
A. apaytaqa apač-kanim, pero manam ačkataču.
B. čaytaqa waqayčay-kunki huk akupi tumay-kunančikpaqña.

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Translation of Conversation

Fath. yaw warmakuna, hatariyčik! ñam payqu listuña.

Boy. arí papa, ñam hatarimuč-kanikuña.

Fath. apurayčik!

Boy. mayqin čakrapitaq l̄amkasun kunan punčaw?

Fath. sara čakrapim. ačkam ruwana čay čayrapi.

Boy. hinaptinqa hayka asnutataq qatisun?

Fath. tawantam qatisun.

Boy. arí, l̄amkasunnña kananqa. (l̄amkaqña risun)

Dictation

iskay runakuna rinku l̄amkaq riman-riman. don istiko tapun huknin runata familiyanmanta, mana al̄in kasqanta yačaspan l̄akil̄awanña kasqa.

řamunča maqtañataq payquyta tukuruspan, kimsa asnuta qatistin rin čakrata sara astaq (astay 'to move') apan tragutawan kukata anima-kunampaq.

SPOKEN QUECHUA

Unit Five -- Basic Dialogue Five

A traveller greets a farmer and walks with him to his fiel.

Trav.	rimay-kul̄ayki amiguča.	Greetings, sir.
Farm.	časkil̄aykim taytáy.	Greetings, sir.
Trav.	kumpañay	to accompany
	sumaqmi kasqa l̄aqtaykiqa amiguča.	Your town is nice, friend.
	hakuwá kumpañari-kusun amigu.	Let's go together, friend.
Farm.	pitaq kač-kanki?	Who are you?
Trav.	nuqaqa kač-kani mařyo sančismi.	I'm Mario Sánchez.
Farm.	maymantataq hamuč-kanki?	Where do you come from?
Trav.	ayakučumantam hamuč-kani.	I come from Ayacucho.
Farm.	ruway	to do, make
	imatataq kaypi ruwač-kanki?	What are you doing here?
Trav.	puriyl̄am puririč-kani.	I'm just travelling around.
Farm.	istadu	government
	kačay	to send
	manaču istadupa kačamusqan kač-kanki?	You're not sent by the the government?

Trav.	sapaq	different, independent
	manam.	No.
	ñuqaqa sapaqmi purikuč-kani.	I'm travelling independently.
Farm.	maynintataq rič-kanki?	Where are you going?
Trav.	čakra	field
	bida	life
	gustay	to please
	kaykunaľapim purič-kani.	I'm just walking around these parts.
	kay čakra bidakunam gustawan.	I like the life of the fields.
Farm.	aqá!	Aha!
Trav.	sigařu	cigarette
	pitay	to smoke
	gustasunkiču sigařu?	Would you like a cigarette?
	pitay-kuy!	Have a smoke!
Farm.	diyos pagaraľasunki taytáy.	Thank you sir.
Trav.	čakraykitaču rič-kanki?	Are you going to your fiels?
Farm.	arí taytáy.	Yes, sir.
Trav.	karuraqču čakraykiman?	Is your field still far away?

Farm.	wak	that(distant); Sp. aquel
	qipa	back, rear
	manam.	No.
	wak ñampa qipal̃ampim.	Just back there by the road.
Trav.	yanapay	to help
	yanapay-kusqaykiču?	Could I help you?
Farm.	atiy	to be able
	al̃inmi, atispaqa.	Yes, if you could.

Dialogue Review

Trav. rimay-kul̄ayki amiguča.
Farm. časkil̄aykim taytáy.
Trav. sumaqmi kaspa l̄aqtaykiqa amiguča.
hakuwá kumpañari-kusun amigu.
Farm. pitaq kač-kanki?
Trav. nuqaqa kač-kani mařyo sančismi.
Farm. maymantataq hamuč-kanki?
Trav. ayakučumantam hamuč-kani.
Farm. imatataq kaypi ruwač-kanki?
Trav. puriyl̄am puririč-kani.
Farm. manaču istadupa kačamusqan kač-kanki?
Trav. ñuqaqa sapaqmi purikuč-kani.
Farm. maynintataq rič-kanki?
Trav. kaykunal̄apim purič-kani.
kay čakra bidakunam gustawan.
Farm. aqá!
Trav. gustasunkiču sigařu?
pitay-kuy!
Farm. diyos pagaral̄asunki taytay.
Trav. čakraykitaču rič-kanki?
Farm. arí taytáy.
Trav. karuraqču čakraykiman?
Farm. manam. wak ñampa qipal̄ampim.
Trav. yanapay-kusqaykiču?
Farm. al̄inmi, atispaqa.

Unit Five -- Exercises

MORPHOLOGY

1. Abstract Stems (con't).

Ask and answer the following questions in all persons.

hayka asnutataq qatič-kanki?	kimsatam qatič-kani.
haykataq asnuykikuna?	kimsam asnuyqa.
hayka pelotatataq apamuč-kanki?	kimsatam apamuč-kani.
haykaptaq rinki?	paqarinmi rič-kani.
haykapitaq rinki?	paqarinmi risaq.
mayqin asnutataq qatinki?	kay asnutam qatini.
mayqin kukatataq apanki?	sumaqnintam apasaq.
imay oratataq hatarinki?	las nuybitam hatarič-kani.
imay oratataq payqunki?	las nuybitam payqusaq.
imanasqa mana l̄uqsinkiču?	l̄amkaspaymi.
pitataq qawač-kanki?	manam pitapas qawač-kaniču.
munankiču imatapas?	manam imatapas munaniču.

2. Derivation. Suffixes involved in stem formation are termed derivational suffixes, in contrast to the inflectional suffixes for tense, person, plurality, etc. Derivations are classified below according to the part of speech of the derived stem, and all derivations except those of verb base formation are treated.

a. Complex Substantives. The suffixes described in this sub-section derive substantives from substantives.

(1) -su 'big and good' with nouns, 'very' with adjectives,

is an attributive suffix like *-ča* and *-l̃a* (see U.4.2.) but occurs only with substantives. It occupies the same slot as *-ča* and may thus precede *-l̃a*. E.g. *wasisu* 'a good', big house'. *sumaqsu* 'very nice, very beautiful, wonderful'.

(2) *-yuq* (postconsonantal *-niyuq*), *-sapa*, and *-ntin* (postconsonantal *-nintin*) derive nouns indicating a person or thing having a specific relationship with the referent of an underlying noun.

-yuq ~ *niyuq* derives a noun representing the permanent possessor of the referent of the underlying noun. This suffix may be preceded by plural *-kuna*, but never by person. E.g. *wasiyuq* 'person owning a house or houses, landlord', *qul̃qiyuq* 'person with money'. See also the function of this suffix with numerals, section 3 of this unit.

-sapa differs from the above suffix only in that it augments the quantity or size of the thing(s) possessed: *wasisapa* 'one with a lot of houses', *ñawisapa* 'one with big eyes'.

-ntin ~ *nintin* differs from both suffixes above in that it indicates adjacence if position rather than possession: *wasintin čakra* 'the field with the house next to it'. *eřnesto qinantin rin* 'Ernesto goes with his quena', *paqarinnintinman* 'on the following day'.

Translate the following phrases.

iskwelayuq l̃aqta

tuřintin iskwela

kimsa watayuq

pelotantin hamun

čakrasapa runa

mana taytayuq warma

b. Nominalizations. The four suffixes of this class derive nouns from verbs.

-y marks the *infinitive*, an abstract noun comparable to the infinitives of Spanish and English, and to the English *-ing* form. The infinitive may also have more concrete mening, especially when the stem involved has no substantival form, that is, is not ambivalent like *payqu* 'breakfast' *payqu-* 'to eat breakfast'. E.g. *Iamkay* 'to work, working, work'. *rimay* 'to speak, speaking, speech', *unquy* 'to get sick, getting sick, sickness'.

-q marks the *agentive* a noun indicating agent of action and comparable to the endings English *-er*, Spanish *-dor*: *Iamkaq* 'worker', *rimaq* 'speaker', *unquq* 'he who gets sick', *qatiq* 'that which follows'.

Translate the following into Quechua, using infinitives or agentives.

There are many workers.
He is a thief.
She is sick
Can you work?
He wants to go.
I can't work.
In the house next to the school.
We are working men.
That man isn't a thief.
I'm not sick any more.
She doesn't want to leave.
They won't be able to live here.

-sqa marks the *perfective*, a noun meaning roughly 'the fact that one did, that which is done, done'. When used as a modifier it is comparable to the past participle of Spanish and English. E.g. *unqusqa* 'sick', *qawasqa* 'seen', *qawasqayki* 'the fact that you saw, what you saw', *yačani maypim kasqanta*

u5

'I know where he is', *yačani imayna qawasqaykita* 'I know how you looked'.

-na marks the *potential*, an abstract noun similar to *-sqa* but refering to a state unrealized with relation to another point in time, or a concrete noun meaning roughly 'that with which one does'. E.g. *pukl̄ana* 'the fact that one will or is to play; toy', *yačani pukl̄ananta* 'I know he will play', *yačani iman ruwananta* 'I know what he will do'. When used as a modifier the *-na* form is comparable to the English adjective with the ending *-able*. A common sentence-type with the *-na* nominalization is exemplified by *payqunaymi* 'I have to eat breakfast'. *ruwanaykim* 'you have to do (something)'.

Substitute the suggested Quechua work in the sentences below.

I know he will come	yačani hamunanta.
work	
be sick	
smoke	
He knows you will finish.	yačanmi tukunaykita.
arrive	
leave	
help	
I know he has come.	yačani hamusqanta.
chosen	
gotten up	
been late	

u5

You know I came.	yačanki hamusqayta.
made a mistake	
saw it	
was careful	

When the relators are used with nominalizations their translations are sometimes different than with noun stems (see U.1.2.). Notice especially the translations of: qawanapaq 'to see, in order to see, so that one can see', qawanaykipaq 'in order for you to see', ƚuqsinankama 'until he leaves', tupanančikkama 'till we meet again'. qawananrayku 'to see, because of his desire to see', munasqanrayku 'beacuse he wants to', čayasqanmanta 'after he left', qawač-kani payta ƚuqsinanmanta 'I'm watching him so that he doeesn't leave', rinampaq nin 'he says he will go', payquypaq kač-kan 'he is abput to eat'

Translate the following sentences and practice varying the persons of both the verbs and the nominalizations.

Ex.	You have to get up.	hatarinaykim.
	I have to do it.	
	They have to work.	
	We have to be careful.	
	You-all have to help.	
Ex.	I know what he will do.	yačanim imam ruwananta.
	You know what he did.	
	He knows how to do it.	
	I know where he lives.	
	They don't know when I will come.	
	I don't know where it is.	

u5

Ex. He is asking in order to find out.

tapuč-kan yačakunampaq.

He's finishing so he can leave.

She'll work till she finishes.

c. Verbalizations. The two suffixes of this class derive verbs from nouns and adjectives.

-ya derives a verb signifying 'to become (a) -', e.g. tařdiyay 'to become late', al̄inyay 'to get better'.

-ča with all adjectives and some nouns derives a verb signifying 'to make (a)-, make into (a) -, make into the shape of a -; to free of -s'. E.g. sapagčay 'to differentiate, separate'. wasičay 'to make a house, make into a house', rapičay 'to make into the shape of a leaf; to free of leaves'.

Translate the sentences below using verbalizations based on the parenthesized substantive stems.

Tomorrow it will improve.	(al̄in)
Our town is getting larger.	(hatun)
We are making a house.	(wasi)
Make that field bigger!	(hatun)
What (with what) will you name him?	(suti)

3. Numerals. Numerals constitute a subclass of adjectives. Hours are always counted with the Spanish numbers: la una, las dos, etc.

1	huk	4	ṭawa
2	iskay	5	pičqa
3	kimsa	6	suqta

u5

7	qančis	11	čunka hukniyuq
8	pusaq	12	čunka iskayniyuq
9	isqun	13	čunka kimsayuq
10	čunka	20	iskay čunka
100	pačak	21	iskay čunka hukniyuq
1000	waranqa	1964	waranqa isqun pačak suqta čunka tawayuq

Practice counting as illustrated above, and asking and telling ages as in the following example.

hayka watayuqtaq kanki? iskay čunka tawayuq (kani).

(or) iskay čunka tawa watayuqmi (kani).

4. The Causative and Interlocative Cases; Relators -rayku and -pura.

Substitute the stem suggested by the English translation.

wasipuram kač-kan. He is among the houses.
the teachers
his friends
us (excl.)

ñuqarayku l̃uqsinki. You will leave because of me.
that man
your work
you want to

SYNTAX

5. The Intransitive Clause. The intransitive clause consists minimally of a verb, and may also contain a subject and/or adverbial elements. Unlike the case in Spanish and in English, any Quechua verb may occur in an intransitive clause, e.g. ñam ruwač-kanna 'he is already doing (it)'.

Answer the questions below, omitting the direct objects.

tařdiyayta munankiču?	arí, munanim.
kayta řagalanču?	
mikunata munač-kankiču?	
ľamkanaykita tukunkiču?	
payta yanapasaqču?	
ľamkayta atinkiču?	
ruwananta ruwanqaču?	
ruwasqaykita ruwač-kankiču?	

Adverbials are classified and discussed in Unit 7 Syntax.

Conversation

A. Are you well?

B. Yes, (I'm) well.

A. And your family? How are they?

B. They are well too?

A. Isn't anybody sick?

B. No, sir, thank you.

A. Have you already eaten breakfast?

B. Not yet. I'm soon [čayraqmi] going for the water [yaku].

A. You should send your boy.

B. He's takes our donkey to the field.

Listening-in

A. maylawtaq kač-kanki?

B. ñuqaqa kač-kani ayakučumantam.

A. l̄aqtaykipi al̄intaču l̄amkanku?

B. arí, al̄in l̄amkaq runakunam kaniku.

A. maylawmantaq rič-kanki kananqa?

B. čakray qawaqmi rič-kani.

A. manaču kanan punčaw l̄amkanki?

B. manam, paqarinñam.

A. pikunataq ruwankičik?

B. ačkam trabaqasaqku.

A. iča tukuruspayki ñuqata yanaparuwankiman.

B. ičapas tukuspaqa.

Translation of conversation

A. al̄inl̄aču kač-kanki?

B. arí, al̄inl̄am.

A. familyaykiqá, imaynataq kač-kan?

B. paykunapas al̄inl̄am kač-kanku.

A. manaču mayqimpas unqusqa?

B. manam taytáy, dyos pagaral̄asunki.

A. ñaču payqurunkiña?

B. manaraqmi, čayraqmi yakuman rič-kani.

A. warmaykitačiki kačawaq.

B. payqa asnuykutam qatin čakraman.

Dictation

estadupa kačasqan rin ačka runakuna huk l̄aqtata, sigařuta pitan-pitan. čay l̄aqtaman čayaruspanku iskwelata bisitanku, mayistruwan parlanku, iskwela warmakunawanñataq pukl̄anku. paqarinnintinñataq l̄aqta awtoridadkunawan rimanku, čakrakunapi purinku, wasikunata yaykunku. huk wasipiñataq tarirunku huk warmi čukčuwan unquč-kaqta. warmičata qaway-kuspanku čay runakunaqa nin "sasal̄añam čakra bidakunaqa kasqa" nispa.

SPOKEN QUECHUA

Unit Six -- Basic Dialogue Six A

A farmer returns from work, tired and hungry.

Far.	yarqay	to make hungry
	warmi	woman, wife
	mikuy	to eat; food
	yaw warmi! yarqawač-kanmi.	Hey woman! I'm hungry!
	ñaču mikuy?	Is the food ready yet?
Wife.	faltač-kanraqmi.	It still lacks a little.
Farm.	apuray-kuy!	Hurry up!
Wife.	tukurunkiñaču l̄amkayta?	Have you finished work already?
Farm.	sapal̄ay	one alone; one's only
	sapal̄ayqa imaynamá tukurusaq?	All by myself how could I finish?
Wife.	qil̄a	lazy
	qil̄a runa!	Lazy man!
Farm.	hatun	big
	hatun čakramiki.	Well, it's a big field.

Wife.	tupamurqankiču warmakunawan?	Did you meet the boys?
Farm.	manam.	No.
Wife.	tariy	to find
	paykunam taripamusurqanki.	They went to find you.
Farm.	seguru	certainly
	seguru pukl̆ač-kankum.	They must be playing.
Wife.	yaykuy	to enter
	yaykumuy mikuq!	Come in to eat.
Farm.	papa	potato
	yanuy	to cook
	papal̆atačusmi yanuy-kusqanki!	I think you've only cooked potatoes.
Wife.	čupi	soup
	kač-kanmi papa čupipas.	There's potato soup too.
Farm.	l̆amkaq runakunaqa mikuniku ačkatam.	We working eat a lot.
Wife.	qamqa mana l̆amkaspapas ačkatam mikunki.	You, even though you don't work, eat a lot.

Farm.	upal̄ay	to be quiet
	upal̄away warmi!	Shup up, woman!

Basic Dialogue Six B

A woman comes to the market to buy salt and coca.

Vend.	rantiy	to barter, buy, sell
	baratu	cheap
	yayku-kamuyčik mamakuna!	Come in, ladies!
	ñuqaqa ranti-kuni baratul̄apim wakinmantaqa.	I sell cheaper than the others.
Wom.	kači	salt
	rimay ul̄ayki taytáy.	Greetings, sir.
	kačikita ranti-kuway!	Sell me some of your salt!
Vend.	imaynapi	how much
	yayku-kamuy mamáy!	Come in, Ma'm.
	imaynapitaq munanki?	Haw much do you want?
Wom.	libra	pound
	suqta libral̄atam.	Just six pounds.
Vend.	runtu	egg
	kambyay	to exchange
	manaču runtuta apamurqanki kukawan kambyananč̌ikpaq?	Didn't you bring eggs to exchange for coca?

Wom.	wal̄pa	hen
	wačay	to lay, give birth
	manam. kananqa wal̄papas wačanraqču.	No, the hen still isn't laying now.
Vend.	manuy	to trust
	munaptikiqa manusaykiyá kukata runtupaq.	If you wish I'll trust you coca for eggs.
Wom.	arí taytáy.	Yes, sir.
Vend.	imatawantaq munanki?	What else do you want?
Wom.	čanin	fair value
	quy	to give
	čayl̄atam taytáy.	That's all, sir.
	čaninčatayá quway!	Give me plenty.
Vend.	yapay	to add, augment
	yapa	repetition; again
	kayqa. kayta yapay-kusayki.	Here. I'll add this.
	yapapas hamunaykipaq.	So that you will come again.

Dialogue Review A

Farm. yaw warmi! yarqawač-kanmi.

ñaču mikuy?

Wife. faltač-kanraqmi.

Farm. apuray-kuy!

Wife. tukurunkiñaču l̄amkayta?

Farm sapal̄ayqa imaynamá tukuru-saq?

Wife. qil̄a runa!

Farm. hatun čakramiki.

Wife. tupamurqankiču warmakunawan?

Farm. manam.

Wife. paykunam taripamusurqanki.

Farm. seguru pukl̄ač-kankum.

Wife. yaykumuy mikuy!

Farm. papal̄atačusmi yanuy-kusqanki!

Wife. kač-kanmi papa čupipas.

Farm. l̄amkaq runakunaqa mikuniku ačkatam.

Wife. qamqa mana l̄amkaspapas aškatam mikunki.

Farm. upal̄away warmi!

Dialogue Review B

Vend. yayku-kamuyčik mamakuna!

ñuqaqa ranti-kuni baratul̄apim wakinmantaqa.

Wom. rimay-kul̄ayki taytáy.

kačikita ranti-kuway!

Vend. yayku-kamuy mamáy!

imaynapitaq munanki?

Nom. suqta libral̄atam.

Vend. manaču runtuta apamurqanki kukawan kambyanančikpaq?

Nom. manam. kananka wal̄papas wačanraqču.

Vend. munaptikiqa manusaykiyá kukata runtupaq.

Nom. arí taytáy.

Vend. imatawantaq munanki?

Nom. čayl̄atam taytáy.

čaninčatayá quway!

Vend. kayqa. kayta yapay-kusayki yapapas hamunaykipaq.

Unit Six -- Exercises

MORPHOLOGY

1. Directional Modals. The verb suffixes which occur between the verb stem and the inflectional endings are termed *Modal Suffixes and Pendant Stems*. The modals *-su* and *-sa* have already been discussed in connection with the future tense (U. 2.3.), and in this Unit we treat five suffixes of the modal system which indicate direction of action.

a. Verb Endings for Singular Actor and Singular Personal Complement. When the action represented by a transitive verb is directed toward the speaker or addressee, or a group which includes him, this must be indicated by the verb ending. The suffix *-wa*, for example, may refer to *ñuqata*, *ñuqaman*, *ñuqapaq*, or *ñuqamanta*, although these pronominal complents are themselves used only for contrast or emphasis.

The singular actor-complement endings are *-wanki* 'you-me', *-wan* 'he-me', *-yki* (*-ki* with a stem ending in *i*) 'I-you', and *-sunki* 'he-you'. The only future endings of this type are *-sayki* or *-sqayki* 'I-you', and *-wanqa* 'he-me'.

manuwanki	you trust me, you'll trust me
manuwan	he trusts me
manuyki	I trust you
manusunki	he trusts you, he'll trust you
manusayki or manusqayki	I'll trust you
manuwanqa	he'll trust me

Answer the following questions as exemplified.

Q: gustasunkiču? A1: arí, gustawanmi.
A2: manam gustawanču.

gustawanču?

qawasunkiču?

qawawanqaču?

qawawankiču?

qawaykiču?

qawasaykiču?

tariwanču?

tarikiču?

Q: imatataq quwanki? A: huk wal̄patam qusayki.

imatataq quwan?

imatataq qusayki?

imatam qusunki?

The progressive element -č-ka follows -wa but may precede or follow -su in -sunki: qawawač-kanki 'you're looking at me', qawasuč-kanki or qawač-kasunki 'he is looking at you'. Transform the following statements and questions into progressive ones with -č-ka.

imatataq ñuqamanta rimawan?

yarqasunkim.

faltawanñam.

kačinta ranti-kuwanqa.

manaču manusunki?

l̄aqtaman kumpañasqayki.

ačka pelotatam mayistruyqa řegalawan.
ñamá čayta niwankiña.
paqarinqa niki.
yanapawanču?

b. Verb Endings for Plural Actor or Plural Personal Complement. Endings of this kind are extended from the singular endings with the pluralizers -čik and -ku. The seeming complexity of these combinations can be minimized by keeping in mind the following rules. (a) An actor can never act on himself or a group which includes himself as a function of the endings here under discussion; thus, for example, -wankičik means 'you(pl,) -me', and a hypothetical 'we(inc.) -you(sg.)' is impossible. (b) Third person plural actor can be distinguished from the singular only by use of the pronoun paykuna; thus -wanku means 'he-us (exc.)' and not 'they-me'. Likewise, there is no ending -sunkiku.

Plural Actor - Singular Complement Combinations.

Present	Future	Imperative	
-wankičik		-wayčik	you(pl.)-me
-ykiku	-s(q)aykiku		we(exc.)-you

Singular Actor - Plural Complement Combinations.

Present	Future	Imperative	
-wankiku		-wayku	you-us(exc.)
-wančik	-wasun(čik)		he-us(inc.)
-wanku	-wanqaku		he-us(exc.)
-ykičik	-s(q)aykičik		I-you(pl.)
-sunkičik			he-you(pl.)

Answer the following questions as illustrated.

Q: tariwankiču? A1: arí, tarikim.

A2: manam tarikiču.

tariwanču?

tariwanqaču?

tarikiču?

tarisaykiču?

------

tariwankičikču?

tariwanču paykuna?

tariwanqaču paykuna?

tarikikuču?

tarisaykikuču?

tarisunkiču paykuna?

------

tariwankikuču?

tariwančikču?

tariwasunču?

tariwankuču?

tariwanqakuču?

tarikičikču?

tarisaykičikču?

tarisunkičikču?

Translate and answer negatively.

Q: Do (will) you help me?

yanapawankiču? A: manam yanapaykiču.

Does he help me?

Will he help me?

Do I help you?

Will I help you?

Does (will) he help you?

Do (will) you-all help me?

Do they help me?

Will they help me?

Do we help you?

Will help you?

Do (will) they help you?

Do (will) you help us?

Does he help us (incl.)?

Does he help us (exc.)?

Will he help us (incl.)?

Do I help you-all?

Will I help you-all?

Does (will) he help you-all?

Translate and answer the following question affirmatively, using subject or object pronouns.

Q: Do I watch him?

qawaniču payta?   A: arí, qawankim paytaqa.

Do you see him?

Does he see him?

Will I see him?

Will he see him?

Do you-all see him?

Do we (inc.) see him?

Do we (exc.) see him?

Will we (inc.) see him?

Will we (exc.) see him?

Do you see them?

Do I see them?

Does he see them?

Will we (inc.) see them?

Do you-all see them?

Do they see you-all?

Do they see as (inc.)?

Do they see as (exc.)?

Will they see us (inc.)?

Will they see us (exc.)?

Do we see you-all?

Do you-all see us?

When the foregoing exercises have been mastered in the simple tenses as presented, they may be repeated in the specific tenses with progressive -č-ka.

c. Translocative -pu--pa (-pu is replaced by -pa before certain other modals, e.g. -mu of the next section). This suffix indicates that action is performed on the behalf of some person other than the actor. If this beneficiary is the speaker or addressee this must be indicated by the combinations *-puwan*, *-pusunki*, etc. *-pu* is usually translatable as 'for', and if the beneficiary is represented in the same clause by a noun phrase this phrase will add the relator *-paq*.

Translate each sentence below; then transform it by changing the person of the actor as suggested by the parenthesizes pronoun. If necessary, change also the person of the beneficiary according to the rules of sectio above.

paymi rimapuwanqa.	(qam)
traguykita apapusayki.	(pay)
l̃amkanayta tukupuwankičik.	(paykuna)
apapunqa paypa taytampaq.	(qam)
apapuni paypa taytampa pelotanta.	(ñuqančik)
papa čupita yanupuwančik.	(ñuqayku)
mikunata rantipusayki.	(qam)

d. Cuslocative *-mu*. The use of this verb requires a distinction between verbs whose action is realized in one place as against those which imply transference of a person or thing from one place to another. In the first case *-mu* indicates realizatio of action in a place other than that where the speaker is at the time of speaking: *ruwamusaq* 'I'll go to it' or 'I'll do it there'. In the second case *-mu* specifies direction of action toward the place of speaking: *čayamuč-kan* 'he is arriving here', *apamuwanki* 'you will bring it here to me', *paramuč-kan* 'its raining here'. As regards the second of these cases, in the less common circumstance that the speaker and addressee are physically separated at the time of speaking, and the action is not yet realized, *-mu* indicates convergence of the two persons; e.g., one writes in a letter *čayamusaq* 'I'll arrive to where you are', or one from within another room *l̃uqsimusaqču* 'may I leave (to join you)?'.

When *-mu* is followed by a verb ending with personal complement reference it may be paralelled by an adverbial phrase adding the relator *-man*: *paramuwančik ñuqančikman* 'it rains on us'.

-mu precedes *-wa*, *-č-ka*, *-su*, and *-sa*, but follows *-pa*: *qawapamusayki* 'I'll go look at it for you'.

Complete the following sentences, choosing an acceptable form of the parenthesized verb. Observe all tense and person distinctions required by context.

paqarinqa kayman --. (čayay)
kanal̃anmi wasinmanta --. (l̃uqsiy)
haykaptaq wak čakrata --. (l̃amkay)
ačka runam čay wasipi --. (keday)
warmaqa ñam payquqña --. (hatariy)
istadum paytaqa --. (kačay)
warmiyqa tragutam --. (apay)
maypitaq paqarin --? (mikuy)
ayakučupiqa baratul̃apim --. (rantiy)
mayistrunčiqa iskwelamanmi --. (yaykuy)

u6

e. Injunctive *-ču*. This suffix indicates permissiveness or suggestion on the part of the speaker as regards the advisability of action by a third person. It is best translated by Spanish *que* plus third person present subjunctive: *Ĩamkačun* 'que trabaje él', *Ĩamkač-kačunku* 'que sigan trabajando'.

-ču occurs only with third person in the present tense, and rarely occurs with personal complement endings.

Complete the following sentences.

sapaq Ĩaqtata --. (riy)

maqta asnukunata --. (qatiy)

paykuna sapaĨanku --. (akĨay)

amigunta --. (tapuy)

SYNTAX

2. The transitive Clause. The transitive clause consists minimally of a verb and an accusative complement (a noun phrase with case suffix *-ta*), and may also contain a subject or/and adverbial elements. One transitive clause may be the object of another, as in *ayakučuta riyta munani* 'I want to go Ayacucho'.

The verb in a transitive clause may be one whose English gloss could never be transitive; most verbs referring to motion from one place to another, to states of weather, and to bodily malfunctions are of this kind: *Ĩaqtata rič-kan* 'he is going to town', *Ĩaqtata paramun* 'it rains on the town', *ñawiy ñuqata utiwan* 'may eyes are strained'. As regards the motion verbs, *Ĩuqsiy* and *hatariy* rarely occur in transitive clauses since they usually take only *-man* and *-manta* complements (c.f.

punkuta l̃uqsin 'he leaves by way of the door'). *yaykuy* takes a *-ta* complement only when the entering is not in the direction of the speaker.

Verbs of giving or asking for information, e.g. *niy*, *tapuy*, take as their object the recipient of the information or question, and the information or question itself is another phrase, clause, or sentence comparable to the direct quotation in English: *amigunta tapun kay ñančun ayakučuman riq*? 'he asks his friend, "does this road go to Ayacucho?".

Answer the questions below, supplying objects as suggested.

ima simitataq rimanki?	(Quechua)
imatataq qanman řegalasunki?	(a hen)
maytataq riyta munanki?	(to Puquio)
imatam ruwamunqa?	(a good school)

Translate.

He'll finish his work quickly.
Then he will go home.
You're taking the wrong road.
He can't find his ball.
He'll give me five pounds.
They're asking me when I'll leave.
You will buy potatoes, eggs, and salt.
Sell me a hen!
We never eat corn for breakfast (payqupi).
He's working in a different field today.
They are stealing his father's salt.

Everybody likes this soup.

What food is she cooking?

I'll tell you that tomorrow,

They're coming here.

We (exc.) will arrive in Ayacucho.

I see what you-all did.

He wants a woman with money.

I don't like your friend.

Conversation

A. Have you already gone shopping? (rantipakuy)

B. Not yet, I'm going soon (čayraqmi). And you?

A. I have already gone.

B. Is coca (to be) found maybe?

A. There isn't any, ma'm.

B. Oh, what a shame! What will my husband (qusa) say to me! He's sending me for coca (-man) so he can begin work.

A. Just (hinatayá) go, perhaps you might find (some).

B. Yes, ma'm, I'll just go like that.

A. What are you bringing?

B. Eggs.

A. With eggs maybe you're going to find (some).

B. Then I'll just hurry, ma'm.

Listening-In

A. yaw warma, apurawman mikuy!

B. manam mikunayawač-kanču mama.

A. mana mikuspaqa manam atiwaqču l̄amkayta.

B. hinaptinqa imanasqataq taytayqa al̄inta l̄amkan kukanta akuy-kuspal̄an?

A. payqa riki maču runañam. hinaspapas manam qamqa kuka akuyta yačankiraqču. (yačay 'to know')

B. ñam akuniña mama, manaču rikuwaranki? (rikuy 'to see')

A. čay pačaqa seguro al̄intanam l̄amkač-kanki.

B. arí mama, taytaywan l̄amkaspayqa kukata čaninta, akuy-

kuniku, sigařutapas al̄inta pitay-kuniku, hinaspaykum apurawman hatun čakratapas tukuruniku.

A. čaynaqa al̄inmi. manañaču qil̄a kanki?

B. manañam mama, kanamqa pukl̄aypas manañam gustawanñaču.

Translation of Conversation

A. ñaču rantipa-kuq rirankiña?

B. manaraqmi, čayraqmi rič-kani; qamqá?

A. ñuqaqa ñam riraniña.

B. yaqaču kukal̄a tari-kun?

A. manam kanču mamáy.

B. ačačal̄awya! imaniwanqataq qusayqa! kukamanmi kačawač-kan l̄amkay qal̄arinampaq.

A. hinatayá riruy, ičapas tariramuwaq.

B. arí mamáy, hina rirul̄asaq.

A. imatataq apačkanki?

B. runtutam.

A. runtuwanqa yaqam tariramunki.

B. hinaptinqa apural̄asaq mamáy.

Dictation

"yaw warmi, mikunayawanmi" nispa qaya-kamun qusan. kamamanta. mana apurawman qayway-kamuptin, runaqa piñakuruspan mana mikusqa pasan čakrata l̃amkaq. warmiqa papa čupita yanuruspa warmačanwan apačin qusanman. warmañataq čay apasqanta ñampi tiyay-kuspan kikin miku-kurun. pobre runañataq mana mikusqa tukuy punčaw l̃amkan kukata akuykuspal̃a; mana wal̃pampas ni runtumpas kasqaču sigařupiwan tragu truykanampaq.

SPOKEN QUECHUA

Unit Seven -- Basic Dialogue Seven

A man stops to talk to a friend who is soon to be married.

A.	kasaray	to marry
	haykapitaq kasara-kunki taytáy?	When are you getting married, sir?
V.	čayčayta	approximately
	paqarin čunka ora čayčaytam.	Tomorrow around ten o'clock.
A.	katulika	religious
	sibil	civil
	katulikapiču iča sibilpiču?	In church or in a civil ceremony?
V.	qul̄qi	silver, money
	sibill̄apim.	In a civil ceremony.
	ačka qul̄qipaqmi katulikapi kasara-kuyqa.	Getting married in church costs a lot of money.
A.	wawa	baby
	kanan kasara-kuspaykiqa ačka wawatamá rura-kunki.	Now having gotten married you'll have many children.
V.	hukču	hardly
	watal̄ampi	yearly

	hukču qam hina mana ruwayta atisaq.	I could hardly do like you.
	watal̄ampim ñuqaqa ruwasaq.	I'll have one every year.
A.	qari	man. male
	warmi	woman, female (human)
	oqala	here's hopping
	oqalač kanman taytáy.	I hope so, sir.
	qarikamamá kanqa, amamá warmiču.	They will all be boys, not girls.
V.	čaynal̄am ñuqapaqa qaripas warmipas.	Whether boys or girls, it is all the same to me.
A.	qamñayá al̄inl̄a	good luck
	arí, čaynam.	That't right.
	qamñayá al̄inl̄a taytáy.	Good luck to you, sir.
V.	gras taytáy.	Thank you, sir.

Speaker A. now talks to another friend about the wedding of Vicente and Elvira.

B.	kay kasara-kuqkuna taytankupa wasimpiču yačanqa?	Will the newlyweds live in their parents' house?
A.	musuq	new
	bisintipaqa kač-kanñas musuq wasin.	They say Vicente has a new house.

B.	arí, paykunaqa kapuqniyuqmi.	Yes, they are wealthy.
A.	baka, waka	cow
	elbiramanqa taytansi huk bakata quy-kun.	They say Elvira's father has given her a cow.
B.	čaynaqa al̄inmi kanqaku.	That way they'll be well off.

u7

Dialogue Review

A. haykapitaq kasara-kunki taytáy?

V. paqarin čunka ora čayčaytam.

A. katulikapiču iča sibilpiču?

V. sibill̄apim.

ačka qul̄qipaqmi katulikapi kasara-kuyqa.

A. kanan kasara-kuspaykiqa ačka wawatamá rura-kunki.

V. hukču qam hina mana ruwayta atisaq.

watal̄ampim ñuqaqa ruwasaq.

A. oqalač kanman taytáy.

qarikamamá kanqa, amamá warmiču.

V. čaynal̄am ñuqapaqa qaripas warmipas.

A. arí, čaynam.

qamñayá al̄inl̄a taytáy.

V. gras taytáy.

B. kay kasara-kuqkuna taytankupa wasimpiču yačanqa?

A. bisintipaqa kač-kanñas musuq wasin.

B. arí, paykunaqa kapuqniyuqmi.

A. elbiramanqa taytansi huk bakata quy-kun.

B. čaynaqa al̄inmi kanqaku.

Unit Seven -- Exercises

MORPHOLOGY

The Past Tenses. The Quechua verb can be inflected for two kinds of past tense, termed *simple past* and *narrative past*. General and specific tense distinctions apply just as in the present and future. Additional past tenses, the *iterative past* and *past conditional*, are functions of verbal phrases, and will be treated in later units.

It should always be remembered when speaking of tense that the so-called present is really a simple form lacking tense inflection, and can replace the genuine tenses in certain circumstances. This most often happens in response forms and in relating series of events which are understood to belong to the same general time.

1. The Simple Past. The Simple Past tense is formed by adding the ending *-ra* or *-rqa* to the verbal base immediately before the person inflections. In the third person *n* never follows *-a* or *-qa* (compare the future form *rinqa*).

riy is conjugated below in the simple past.

(1) rirani, rirqani (1 pl. exc.) riraniku, rirqaniku
(2) riranki, rirqanki (2 pl.) rirankičik, rirqankičik
(3) rira, rirqa (3 pl.) riraku, rirqaku
(1 pl. inc.) rirančik, rirqančik

(1 specific) rič-karani, rič-karqani
etc.

Ask the following questions in all persons, and answer as illustrated.

imatataq mikurani?	runtutam mikuranki.
maypitaq l̄amkarani?	čakraykipim l̄amkaranki.
imatataq apamurqani?	yakutam apamurqanki.
pitataq tarirani?	paytam tariranki.
runtutaču rantirqani?	arí, runtutam rantirqanki.
čupitaču yanurqani?	manam čupitaču yanurqanki.
imatataq warmiy apamura?	warmikiqa kačitam apamura.
qurqaniču?	arí, qurqankim.

Transform the following sentences from the present to the past tense.

imatam ñuqamanta rimawan?
imatataq ñuqamanta rimawač-kan?
imatam qanmanta rimasunki?
imatam qamkunamanta rimač-kasunkičik?
amiguntam časkin.
kumpañawankiču nispa tapuwač-kan.
l̄aqtamanmi riyta munaniku.
haykapitaq čayamunkičik?
taytančikpa saranta apapuč-kančik.
čay hatun pelotata regalawankicikču?
qil̄a kaspankuqa mana al̄inta l̄amkankuču.
mayqin wasipitaq yačan?
wak sumaq wasipim yačan.
qosewanmi payta sutičančik.

asl̄am warmakunaqa kay iskwelapiqa.

tumpal̄añam pučun kay wataqa.

čaymantaqa l̄apan runam l̄akikuč-kan.

sumaqsum saraykiqa nikim.

čukčuwančusmi unqunku.

kimsan maqtaqa papa čakrapim l̄amkanku.

apurawmanmi tukuypaq kač-kan.

amigunčikpa wasimpim mikunčik.

čiqantaču nisunki?

sumaqninta akl̄a-kuni.

ñuqaqa rimapamuč-kayki qampaqmi.

taytaykipa amigunmi qawapamusunki.

qil̄ayač-kankim.

yanapawan imam.

suwankiraqču?

2. The Narrative Past. This tense is formed with the ending _-sqa_ in the same way that the simple past is formed with _-ra_, _-rqa_. It is the tense required for narrating folk tales, and is also used in regular conversation to indicate that the speaker was unaware of the fact of, or the real significance of, the action at the time it occurred or begun. Examples: _al̄intam tokasqanki!_ 'you play well!, 'I didn't realize you played so well!'; _ñama mikuč-kasqankiña_ 'oh, you're already eating (I didn't see you start)!'; _čay sipasta mučasqani!_ 'I kissed that girl (I mistook her for another, or

did it while I was drunk, or dreamt it, etc.)!

Transform the following into the narrative past.

sumaqmi saraykiqa.
kay l̄aqtapi yačanki.
tukuruč-kaniña.
sumaqta rurač-kanki.
ingañaruwarqaku.
čakraykikunapi yanapasunki.
katulikapim kasara-kurqaku.
qul̄qiyuq warmiwan kasara-kurqani.
ačkam bakaykikunaqa.

3. In Unit 5 the -na nominalization was introduced, with one of its functions the indication of obligation when heading a noun phrase, e.g. mesa ruwananmi 'he has to make a table'. This type of phrase may also be the subject of kay in a past tense: mesa ruwananmi karqa 'he had to make a table', literally 'his having to make a table existed'.

Translate the sentences below into Quechua.

I had to sleep.
You-all had to leave.
They were to go to Ayacucho.
You were to bring me my food.
We had to hurry in order not to be late.
We had to speak in your behalf.
She was to work there today.

SYNTAX

4. Adverbial Phrases. The various types of adverbial phrases are here classified according to the part of speech of the head of the phrase and the type of inflection used. The head of a phrase is generally the last word in it in Quechua, and any preceding words are attributive to the head.

a. Nouns inflected for case have been treated throughout units 1-5, and we have seen that nouns of time can also be adverbial without case suffixes. A few nouns other than time nouns may be adverbial without case, e.g. hina 'thus, like, approximately', yanqa or ñanqa 'foolishly; be careful', and pača in čay pača 'in that case', čaymanta pača 'since then', ruway pača 'do it immediately!'.

Attributive elements in the noun phrase may be nouns or adjectives, and the phrase is constructed very much as in English, e.g. ayakuču ñan 'the Ayacucho road', kanan wata 'this year', sara čakra 'cornfield', kimsa asnu 'three donkeys', tawa sumaq pelota 'four nice balls'. An attributive noun may also be inflected for case: taytaypa amigun 'my father's friend', wasimpi runa 'the man in his house', payman hina 'according to him', paypa niwasqampi hina 'according to what he told me'.

Translate the following sentences, using as adverbials the parenthesized phrases plus any necessary inflections.

He's working today.	(kanan punčaw)
They will come on the following day.	(paqarinnintinman)
They named him Alfredo.	(alfredo)

You'll meet those workers.	(čay l̄amkaqkuna)
He's going up to his friend's house.	(amigumpa wasin)
I'll speak with the government man.	(istadupa kačamusqan)
They're talking about his nice corn.	(paypa sumaq saran)
According to what they told me it is good.	(niwasqankupi hina)
After this year it will be good.	(kunan wata)
We (exc.) have been working since you left.	(l̄uqsisqaykimanta pača)
In September he helped me.	(setembri kil̄a)
They were sick for about a year.	(huk wata hina)
I live in the house next to the school.	(iskwelapa ladun kaq wasi)
I want to marry a woman with money.	(qul̄qiyuq warmi)
Tell me right now!	(pača)
I gave it to that boy with the ball.	(čay pelotayuq warma)

b. Adjectives are generally inflected with relator -ta when adverbial. although relators -pi and -man are sometimes used: al̄inta ruwan 'he does it well', al̄impi ruwan 'he does it in a good place', apurawman 'quickly'. A few adjectives may be adverbial without case inflection: trankilu yačan 'he lives peacefully', hawka yačan (ibid.), kuska risun 'let's go together'.

The four words *aswan* 'more', *anča* 'very', *nisyu* 'very, strongly, hard', and *l̄umpay* 'too' constitute a unique class in that they can modify adjectives and verbs but never nouns.

Translate.

You-all did it nicely.
I like it very much.
He works hard.
They left very quickly.
We (inc.) have walked too far.
They sell cheaply.
I will buy it more cheaply. (aswan baratul̄ata)
Did they get married in church?
We don't want to get married religiously.
Let's get married civilly.

c. Most types of derived nouns may be adverbial in ways other than those covered in section 1. (1) The *-ntin* derivation may be adverbial without case. It is often very similar in meaning to a noun with relator *-wan*: *waqaya hamuč-kan eřnestupas qinantin* 'there comes Ernesto with his quena!'. (2) An infinitive may be adverbial specifying manner of action, where it must take the suffix *-l̄a*: *kal̄pay* 'to run', *kal̄payl̄a taripasun* 'by running we will catch up', *kal̀payl̄aña* 'by running hard'. (3) The *-sqa* drivation may be adverbial without inflection: *pisipay* 'to tire', *pisipasqa čayaraniku* 'we arrived tired'. (4) The agentive without inflection may be adverbial with a motion verb such as *riy*, *hamuy*, *hatariy* (but not *puriy*). where it indicates purpose of the motion. When the adverbial agentive is the head of a phrase the preceding element(s) may be treated either as attributive to or as direct object of the nominalized verb. qaway-kuq risaq 'I'll go visit', mayistruy qaway-kuq risaq or mayistruyta qaway-kuq risaq 'I'll go to visit my teacher'. (5) The -na nominalization may be adverbial with -ta, having a meaning very similar to -napaq: upal̄ay puñunanta 'be quiet so he can sleep'.

Translate, using adverbials of the types described above.

I'm getting up in order to eat.
I will come to eat breakfast.
I'm doing it so that he can do it.
He was coming running fast.
My friend is arriving with his cigarettes.
Will you come to visit me?
Let's work happily! (kusi-kuy 'to be happy')
The teacher already left with his ball.
When will you-all go to work?
I sold it sadly.
He's going to greet his friends.
They will arrive hungry.
Come in and eat!
He went with his landlord.
Stop so we can have breakfast!

Conversation

1. A. Greetings, sir. Are you getting married tomorrow?

B. Yes, friend; around nine o'clock.

A. Will you-all get married in church?

B. No, we'll get married in a civil ceremony.

A. That's good; getting married in church is very expensive.

B. Yes, it is.

A. Well, good luck to you, friend. We'll drink together tomorrow at your wedding.

B. So long, friend.

2. A. When (at what hour) did Vicente and Elvira get married?

B. They got married yesterday (hayna punčaw) in church at eleven o'clock.

A. They are wealthy, aren't they?

B. Yes, they are. Vicente's father presented him a new house, they say.

A. And Elvira's parents gave them a cow with a calf.

B. Now they'll be well off, having lots of children.

A. That's true. Shall we go visit them soon?

B. Yes, let's go tomorrow.

Listening-in

A. rimay-kul̄ayki amigu, imay oratam bisenti kasara-kunqa?

B. las dusi čayčaytas kasara-kunqa.

A. imapitaq kanqa?

B. katulikapičusmi. qawaqču risunčik amigu?

A. arí, ñam las desña kač-kan, kaku-čikñayá.

B. čiqampičus elbirapa taytan iskay uñačata qun?

A. aw, čaynal̄atas, kapuqniyuqsi paypa taytanqa.

B. čay pačaqa ima al̄inčá kanqaku čay kasara-kuqkunaqa.

A. waqaya iglesyapas ñam čayač-kančikña.

B. ačkam wakpi runakunaqa, l̄apan kasara-kuqkunapa familyankuna hamurun.

A. arí, apuray-kusun tayta.

Translation of Conversation

1. A. rimay-kul̄ayki tayta. paqarinču kasara-kunki?

B. arí amigu; las nuybi čayčaytam.

A. kasara-kunki katulikapiču?

B. manam taytáy, sibill̄apim.

A. čayqa al̄inmi; katulikapi kasara-kuyqa ačka qul̄qipaqmi.

B. arí, čayñam.

A. hinaptinqa qamñayá al̄inl̄a amigu. paqarin kasamentuykipiyá tumarisun.

B. řatukama amigu.

2. A. imay oratataq bisintipiwan elbira kasara-kuraku?
   B. hayna punčawmi las unsita katulikapi.
   A. paykunaqa kapuqniyuqmi, aw?
   B. arí, paykunaqa kapuqniyuqmi. bisintimanqa taytansi huk musuq wasita řegalay-kun.
   A. elbiramanñataqsi tayta-maman quy-kun huk uñayuq bakata.
   B. čaynaqa al̄inmi kanqaku paykunaqa, ačka wawayuq kaspapas.
   A. čiqanmi čayqa. prontol̄aču risun watu-kuq?
   B. arí, haku paqarin.

Dictation

kasara-kunampaq huk runa kura maskaq risqa l̄aqtata. kuraqa ăcka qul̄qita maña-kusqa. mana qul̄qin kasqaču; hinaptin, řabiyamanta sibill̄apiña kasara-kurusqa. kasara-kuqkunapaqa mana imankupas kasqaču; hinaptin, čay runaqa warmita taytampapi saqiy-kuspan limata risqa l̄amkapa-kuq. limamanta qul̄pi apamusqanwan huk pedaso čakrata rantiruspa; čaypi wasita ruwaruspa yačanku.

SPOKEN QUECHUA

Unit Eight -- Basic Dialogue Eight

A group of men make plans for branding cows.

A.	feřuy	to brand
	hamuč-kaniku bakaykikuna feřuy yanapaq.	We've come to help brand your cows.
B.	tumay	to drink
	aqa	chicha, corn beer
	yayku-kamuyčik! kay aqačatawan tragučata tumay-kusun.	Come in! Let's drink this chicha and pisco.
A.	grasyas.	Thank you.
B.	lasuy	to lasso
	qamqa al̄in lasuqmi kanki.	You are a good lassoer.
A.	qunqay	to forget
	kananqa qunqaruč-kaniña.	I'm already forgetting now.
B.	balořčay	to encourage
	tumay-kuy balořča-kuy-kunaykipaq!	Drink so you will be encouraged!
A.	qal̄ariy	to begin

	ñaču qal̃arisunña?	Shall we begin now?
B.	punta	first
	wil̃ay	to tell, advise, warn
	puntataqa ima ruwananĉiktaraqmi wil̃ana-kusun.	First let's decide what we will do.
A.	qanmi lasuq kanki.	You will be lassoer.
	antunñataq feřuq.	Antonio, brander.
B.	rinri	ear
	kučuy	to cut
	čuray	to put, place
	sinta	ribbon
	albeřtuñataq rinrin kučuq.	Alberto, ear-cutter.
	mariyañataq sintan čuraq.	Maria will put on the ribbons.
A.	waqra	horn
	čupa	tail
	paskwalñataq waqran kučuq.	Pascual, horn-cutter.
	simunñataq čupan kučuq.	Simón, tail-cutter.
B.	yawař	blood
	huñuy	to collect
	pedruñataq yawař huñuq.	Pedro, blood collector.

A.	yana	black
	ruyaq, yuraq	white
	turu	bull
	kay yana turuwanču qal̃arisun, ića wak ruyaq bakawanču?	Shall we begin with this black bull or with that white cow?
B.	masyá	rather, better
	puka	red, brown. blond
	masyá wak puka bakawan.	Better with that brown cow.
A.	ultimay	to finish
	uña	calf
	ultimasunčik uña bakakunawanču?	Will we do the calves last?
B.	arí.	Yes.
A.	haku maqtakuna! ñaču listuña kač-kankičik?	Let's go boys! Are you ready?
B.	arí, haku taytãy.	Yes, let's go, sir.

Dialogue Review

A. hamuč-kaniku bakaykikuna feřuy yanapaq.

B. yayku-kamuyčik!

kay aqačatawan tragučata tumay-kusun.

A. grasyas.

B. qamqa al̄in lasuqmi kanki.

A. kananqa qunqaruč-kaniña.

B. tumay-kuy balořča-kuy-kunaykipaq!

A. ñaču qal̄arisunña?

B. puntataqa ima ruwananči̇ktaraqmi wil̄ana-kusun.

A. qanmi lasuq kanki.

antunñataq feřuq.

B. albeřtuñataq rinrin kučuq.

mariyañataq sintan čuraq.

A. paskwalñataq waqran kučuq.

simunñataq čupan kučuq.

B. pedruñataq yawař huñuq.

A. kay yana turuwanču qal̄arisun, iča wak ruyaq bakawanču?

B. masyá wak puka bakawan.

A. ultimasunčik uña bakakunawanču?

B. arí.

A. haku maqtakuna!

ñaču listuña kač-kankičik?

B. arí, haku taytáy.

Unit Eight -- Exercises

MORPHOLOGY

Modal Suffixes. Morphemes occurring between the verb stem an the inflectional endings are classified as modal suffixes and pendant stems. The latter, of which -č-ka has already been treated, are recognizable in writing by the presence of a hyphen, and will be completely treated in Unit 9. Of the modals, -pu, -pa, -mu, -wa, -su, and -ču have already been described, and these are here seen again in the context of the entire system.

In section 1 of this unit we will examine the single suffixes or minimal combinations of these, and in section 2 the freely formed combinations. Most of the possible combinations can be read from the table below. Minimal combinations are those containing the suffixes -ra, -ti, -ya, and -na which cannot occur alone. Capital letters represented morphophonemes to be described as the suffixes are introduced.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
pa	ya	ča	ri	na	rQU	či	pU	mu	ľa	wa	su
ra											sa
ti											ču

(1) -pa indicates action repeated one or more times, generally for the purpose of correcting something already done or finishing something already begun: daliy 'to hit', dalipay 'to hit repeatedly'; takiy 'to sing', takipay 'to sing over';

tukuy 'to finish', *tukupay* 'to finish up'.

-ra and *-ti* occur only before *-ya*, and are described immediately below.

(2) *-ya* is an intensifier which occurs only in the combinations *-paya*, *-raya*, and *-tiya*. (a) *-paya* indicates action repeated often or performed with special care: *rimay* 'to speak', *rimapayay* 'to speak cordially'; *tapuy* 'to ask', *tapupayay* 'to ask repeatedly'. (b) *-raya* indicates action continued without interruption or to the point of excess: *rimarayay* 'to talk continually or excessively'; *tapurayay* 'to ask too often'. (c) *-tiya* indicates repetition of action at very brief intervals, performed in a simulating manner: *puriy* 'to walk, roam', *puritiyay* 'to pace back and forth, walk around doing nothing'; *kačuy* 'to chew', *kačutiyay* 'to go through the motions of chewing, chew with an empty mouth'.

(3) *-ča* is the diminutive suffix seen in Unit 4; with verb stems it indicates action performed in the manner of a child, or simply intimate address: *pukl̄ačan* 'he plays like a child'; *tukupačay* 'please finish up!'.

(4) *-ri* is an inceptive suffix, that is, one which indicates beginning of action. However, the emphasis is not on the positive aspect of the situation but rather on the fact that by just getting started the action has not yet really gotten under way. When translatable *-ri* may often be rendered by 'just': *puriričkani* 'I'm just walking around'. *-ri* often occurs in supplicatory commands, indicating that the speaker feels that the

addressee does not really want to act: *takiriy* 'oh, come on and sing!'.

-ri may be added twice to augment its meaning: *takiririy* 'oh, just come on and sing a little!'.

(5) *-na* indicates reciprocity of action between two or more actors. It occurs only in several combinations, one of which will be seen in (7) below.

(6) *-rQU* (represented by *-rQa* before *-či*, *-pU*. *-mu*, and in several combinations to be described later, and with the *q* optional in all occurrences) indicates urgency of action or personal interest on the part of the speaker or actor. In translation this suffix may appear as 'to have just -en', 'to - right away', etc., depending on the tense of the verb: *ruwarquni* (or *ruwaruni* 'I've just done it', *ruwarqusaq* (*ruwarusaq*) 'I'll do it right away', *ruwarqurqani* (*ruwarurani*, *ruwarqurani*, *ruwarurqani*) 'I'd just done it', *ruwarqapusaq* (*ruwarapusaq*) 'I'll do it for him right away'.

(7) *-či* indicates causality and is often translated as 'to make, have, or permit to -'. When added to a transitive stem the resulting verb may have two objects, and when added to an intransitive stem the resulting verb is transitive: *qamta qawačisunki čayta* 'he has you look at that, he shows you that'; *timpuy* 'to boil' (intrans.), *yaku timpun* 'the water boils', *yakuta timpučini* 'I boil water'. The three verbs *yarqay* 'to make hungry', *čiriy* 'to make cold', and *nayay* 'to give desire for something' can never occur with a subject or with first or

second person actor inflection without *-či*: *yarqawač-kan* 'it makes me hungry, I'm hungry', *yarqačiwač-kan čay* 'that makes me hungry', *yarqačiwač-kanki* 'you're making me hungry'; *mikunayačič-kayki* 'I'm making you want to eat.'

The combination *-nači* indicates causality of reciprocal action between two or more objects exclusive of the actor: *qawanačisaykičik* 'I'll have you all see each other', *qawanačisayki paywan* 'I'll have you and he see each other', *qawanačiwasun* 'he will have us (inc.) see each other'.

(8)-(12) The remaining modals contribute no new complications here, and may be freely added to the modals introduced above according to the order in the table. *-ƚa* functions much the same with verb stems as with substantives, and may be translated 'just', or 'please'.

a. Each of the groups of sentences below corresponds to one of the suffixes or combinations *-pa*, *-paya*, *-raya*, *-tiya*. Discover which is which and translate the sentences, using the suggested verb and the required modals.

(1)	They walk around all the time.	(puriy)
	My children play too much.	(pukƚay)
	My friend is always drinking beer.	(tomay)
	He works too much in his fields.	(ƚamkay)
(2)	The little girl is just nibbling at her potatoes.	(mikuy)
	Don't keep puffing on your cigarette!	(pitay)

He's pretending to speak. (rimay)

Mario is still dozing off. (puñuy)

I don't like your playing sick. (unquy)

(3) Do that one over again! (ruway)

Finish eating so we can go! (mikuy)

In that case I'll ask you better tomorrow. (tapuy)

Look at that ball again! (qaway)

(4) He often eats in his friend's house. (mikuy)

He carefully finished what he had to do. (tukuy)

She repeatedly asked me what I was doing. (tapuy)

My wife often tells me that. (wil̄ay)

b. Translate the following, using one of the suffixes or combinations *-ča*, *-ri*, *-rQU*, *-či*, *-nači*. Sentences calling for a causative stem are grouped together in (2).

(1) I'll go look at it right away.

He's eating like a baby.

Oh, come on in and sit down!

My father is just finishing now.

Come on and finish your soup!

(Someone) just stole our (exc.) hen.

Your friend just left, Ma'm.

(2) They made me drink lots of chicha.

Put the children to sleep!

My father made me do it fast.

Have you already boiled the water?
Don't let that man cheat me! (çay runawan)
Your mother will make you help.
I'll show you-all my fields.
She makes me forget everything.
He will make you speak to one another.
I had them decide quickly. (wil̄ay)

2. Two modal combinations may occur which reverse the order shown in the table and are accompanied by a corresponding change of meaning. (a) *-rQači* (*-rači*) indicates the presence of multiple objects of a transitive verb: *watay* 'to tie', *watarariy* 'tie them all up!'. (b) *-čina* indicates causality of reciprocal action among members of a group which includes the actor. This combination occurs only with a following pendant stem, and is thus treated in Unit 9.

Among the remaining modal combinations it must be noted that the combination *-pamu* is ambiguous, that is, may represent the morphophonemic sequence *-pUmu* as well as *-pamu*. The context in this case will make it clear which morpheme is present.

a. In translating the sentences below, choose one of the sequence: *-rQari*, *-ripU*, *-rimu*, *-papU*, *-pamu*, *-pUmu*, *-papamu*.

I'll look at it for you again tomorrow.
Oh, come on and give me some money here!
You have a lot of potatoes, eat them all!
He'll watch it there for me again tomorrow.

Come on and work for me!
We'll see you there again.
My friend went to speak for me.
I'm driving all those donkeys tomorrow.
Come on and give us some more! (yapay)
He met his father there again.
They will sell my eggs for me there.
I'll bring you-all a hen.
My wife's friend will cook for her again.
Finish all of them so we can eat!

b. The suffix *-rQU* may combine freely with other modal sequences, and though it is very common it is often untranslatable. Restate the sentences of sections 1.b.(2)) and 2.a., inserting *-rQU* in its proper place. But do not use it after the combination *-rQari* where it is already present.

SYNTAX

3. Dependent Clauses with *-pti*. In the sentence *munaptikiqa manusaykiyá kukata runtupaq* 'If you wish I'll trust you coca for eggs' (U.6) we see an example of one of the three types of dependent clause in Quechua. The verb stem with the ending *-pti* plus person represents an action or state upon which the action of the main verb is dependent; when the dependent verb is marked as a topic it may be translated 'when' or 'if', and when it is marked as a comment it is translated 'because'.

Morphologically the dependent verb is substantive-like in that it takes the same person endings as do substantives. It may, however, have its own subject, adverbials, and (if transitive) object, just as can a main verb.

Since dependent verbs are not inflected for tense, in translation they will follow the tense of the main verb in the sentence. Dependent verbs are also subject to certain restrictions regarding person of the actor. The -pti dependent indicates juxtaposition of two actions (remember the meaning of -ntin ~ -nintin in noun derivation, U.5.2.(A) with the restriction that the dependent clause involves a different actor than the main clause.

A special peculiarity of the dependent verb is that it never takes the independent suffix -ču.

Translate each group of sentences following the model preceding it.

e.g. When (if) I say, he'll do it.
ñuqa niptiyqa ruwanqam.

When you say,he'll do it.
If you-all say, he'll do it.
When I come, he'll do it.
When you arrive, he'll do it
When you arrive, he will leave.
When he arrives, I'll leave.
If he comes, I'll go.

If you help me, I'll finish.
If he accompanies you, you'll arrive quickly.
When you be quiet, he'll finish.
If they tell me, I'll begin.

e.g. Because I said it, he went.
ñuqa niptiymi rirqa.

Because I told him, he's doing it.
Because you said it, he's doing it.
He finished because I helped him.
He left because you came.
He came because you left.
I left because they came.
He's giving it to me because I asked for it.

e.g. Before I arrived you had left.
manaraq čayaptiymi l̄uqsisqanki.

He did it before I told him.
He began to help you before you asked him.
You warned me before I brought it here.
He had just begun it before he got sick.

Conversation

1.
A. Will we brand the cows today, sir?

B. Yes. Antonio and Alberto are coming to help us.

A. What will they do?

B. Alberto is a good lossoer, and Antonio will help us brand.

A. Do we have plenty of chicha for them to drink?

B. Yes, and also "trago".

A. Good, so they will be encouraged to work well.

2.

A. Let's go, gentlemen. There are lots of cows to brand.

B. Yes, sir. Shall we start with the cows or with the bulls?

A. First we'll brand the cows and calves.

B. Let's go encourage ourselves with some chicha.

A. Who will cut their ears?

B. Mario. And Pascual will be horn-cutter.

A. Are you-all ready?

B. Yes, sir. Let's start with this black cow.

Listening-in

A. rimay-kul̄aykičik taytakuna.

B. časkil̄aykim taytáy.

listum kač-kaniku l̄amkananČikpaq.

A. al̄inmi.

kayqaya aqawan tragu, l̄apančik tomay-kusun al̄inta ruranančikpaq.

B. gras taytáy.
feřtim kasqa aqaykiqa, al̄inta balořčay-kuwasunčik.
A. pikunataq feřuq?
B. ñuqapiwan pedrum feřusaqku, simunñataq čupanta kučunqa.
A. haku wak puka turuwan qal̄arimusun.
B. arí taytáy, hakučikñayá.

Translation of Conversation

1. A. feřusunču bakakunata kanan punčaw taytáy?
B. arí. antonyopiwan albeřto hamunqaku yanapawaqninčik.
A. imatataq paykuna ruwanqaku?
B. albeřtuqa al̄in lasuqmi, antonyoñataq feřuyta yanapawasunčik.
A. ačkaču aqančik tumanankupaq?
B. arí, kač-kanmi tragupas.
A. al̄inmi čaynaqa; sumaq animasqam kanqaku al̄in l̄amkanankupaq.

2. A. hakučik taytakuna, ǎckam bakakuna feřunapaq.
B. arí taytáy. qal̄arisunčik bakakunawanču iča turukunawanču?
A. puntataqa feřusunčik bakakunatawan uñakunatam.
B. aqawan anima-kay-kamusunčik.
A. pitaq kučunqa rinrinkunata?
B. maryum. paskwalñataqmi waqran kučuq.

A. listuñaču kač-kankičik?

B. aw taytáy. qal̄arisun kay yana bakawan.

Dictation

baka feřuypaq l̄apa runakuna alista-kunku. puntata qal̄arinku maryanupa bakankunawan, paypapi tukuruspanku pasanku estebampaman. qarikuna aqawan animari-kuspan bakakunata saqtanku señal čuranankupaq, warmikunañataq takin-takin yanapanku. tukuruspanku tukuy tuta ačikyay-kunku tumastin, takistin, tusustin sinkay-sinkan. paqarinnintinñataq umankuta hampinku učuyuq aqawan, čarki kankata papasapata kačipayuqta mikuruspanku.

(saqtay 'to throw to the ground')

(ačikyay-kuy 'to continue till dawn')

(kanka 'roast')

(kačipa 'salty cheese')

. SPOKEN QUECHUA

Unit Nine -- Basic Dialogue Nine

A woman visits a nieghbor who has recently had a child.

Wom.	wača-kuy	to give birth
	rimay-kul̃ayki mamáy.	Good day, Mme.
	ñaču wača-kurunkiña?	Have you given birth yet?
Nbr.	uku	interior
	tiya-kuy	to sit down
	arí mamáy.	Yes, Mme.
	yayku-kamuy ukuman!	Come inside!
	tiya-kuy!	Sit down!
Wom.	gras mamáy.	Thank you, Mma.
	imataq wawačayki?	What is your child?
Nbr.	warmičam kasqa.	It's a little girl.
	taytanqa qariča kanantam munarqa.	Her father wanted it to be a boy.
Wom.	kusina	kitchen
	al̃inmi warmiča kaynimpas kusinapi yanapa-kunampaq.	A girls is good, in order to help you in the kitchen.

Nbr.	arí, čiqanmi čayqa.	Yes, that's true.
	taytanqa munarqa qariča kananta čakrakunapi yanapači-kunampaq.	Her father wanted a boy in order to have him help in the fields.
Wom.	awá	well, anyway
	awá čaynatam nin.	Well, that's what he says.
	pitaq yanapay-kusurqanki?	Who helped you?
Nbr.	mama pahitam.	It was Mrs. Pajita.
Wom.	unquči-kuq	midwife
	aqá, payqa al̄in unquči-kuqmi.	Ah, she's a good midwife.
Nbr.	yačay	to know
	hampi	remedy
	arí, payqa yačanmi čay kaqtaqa.	Yes, she knows about that.
	ima hampitaq tomaračiwarqa?	I don't know what medicine she had me drink.
Wom.	l̄umpay	very much, too much
	nanay	to hurt
	l̄umpaytaču nanasurqanki?	Did it hurt you too much?

Nbr.	hapiy	to seize, grab
	arí, nanayqa čakrapiraqmi hapiruwan.	Yes, the pain siezed me right in the field.
Wom.	pobri	unfortunate
	pobri warmiła!	Poor woman!
Nbr.	yuyay	to remember
	wasiyta čayaruspayqa manañačusmi imatapas yuyarqaniču.	After arriving at my house I didn't remenber anything.
Wom.	mančay	to fear
	pobrečała!	Poor thing!
	hatun manča-kuyča wača-kuyqa.	The birth must have been frightful.
Nbr.	ñakariy	to suffer
	arí, punta wawawanqa ñakarinčikmi.	Yes, we suffer with the first child.
	čaynaču karqanki wawaykikunawan?	Were you like that with your children?
Wom.	nasiy	to be born
	punta wawayqa ñuqapaqa čakrapim nasirqa.	My first child was born in the field.

Nbr.	pobrečal̄a.	Poor thing.
	pil̄ataq yanapay-kusurqanki čaypiqa?	Who helped you there?
Wom.	sapal̄aymi wača-kurqani.	I gave birth alone.
	manam pipas karqaču.	There wasn't anyone.

Dialogue Review

Wom. rimay-kul̄ayki mamáy.
ñaču wača-kurunkiña?

Nbr. arí mamáy.
yayku-kamuy ukuman!
tiya-kuy!

Wom. gras mamáy.
imataq wawačayki?

Nbr. warmičam kasqa.
taytanqa qariča kanantam munarqa.

Wom. al̄inmi warmiča kaynimpas kusinapi yanapa-kunampaq.

Nbr. arí, čiqanmi čayqa.
taytanqa munarqa qariča kananta čakrakunapi yanapači-kunampaq.

Wom. awá čaynatam nin.
pitaq yanapay-kusurqanki?

Nbr. mama pahitam.

Wom. aqá, payqa al̄in unquči-kuqmi.

Nbr. arí, payqa yačanmi čay kaqtaqa.
ima hampitaq tomaračiwarqa?

Wom. l̄umpaytaču nanasurqanki?

Nbr. arí, nanayqa čakrapiraqmi hapiruwan.

Wom. pobri warmil̄a!

Nbr. wasiyta čayaruspayqa manañačusmi imatapas yuyarqaniču.

Wom. pobrečal̃a!
hatun manča-kuyča wača-kuyqa.

Nbr. arí, punta wawawanqa ñakarinčikmi.
čaynaču karqanki wawaykikunawan?

Wom. punta wawayqa ñuqapaqa čakrapim nasirqa.

Nbr. pobrečal̃a.
pil̃ataq yanapay-kusurqanki čaypiqa?

Wom. sapal̃aymi wača-kurqani.
manam pipas karqaču.

Unit Nine -- Exercises

MORPHOLOGY

Pendant Stems. The elements written *-ku*, *-ka*, *-y-ku*, *-y-ka*, *-č-ka*, and *-y-si* are indentified as follows: *-y* is the infinitive suffix; *-č* is an aspect suffix, historically the same morpheme seen in a form like *rimasqa*; and *-ku* (replaced automatically in some environments by *-ka*) and *-si* are auxiliary or *pendant stems*. *-ka* and *-ku* are the same morphs found in the verb *kay* 'to be' and the particle *kunan* 'now' respectively. In their function as pendant stems the count as allomorphs of one morpheme in Ayacucho Quechua, although in northern Peruvian dialects they are in contrast.

In section 1 of this unit the pendant stems are treated without reference to modal suffixes. In sections 2 and 3 the combinations of modals and pendants are examined.

1. *-ku* following a verb stem results in a complex stem henceforth termed *reflexive*, and indicates action performed by the actor on himself or for his own benefit, or action characteristic of the actor: *qawa-kuni* 'I see myself' or 'I see it for my benefit'; *payqa hinam rima-kun* 'he always talks like that'.

-ku following *-y* results in a complex stem henceforth termed *augmentative*, and indicates action performed in a special way or for some special purpose. *-y-ku* is very rarely translatable but very common; some idea of its function can be seen

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from the translatable cases *qaway-kuy* 'to visit' and *rimay-kuy* 'to greet'. Otherwise it may indicate cordiality, fright, etc., depending on the context in which it is used.

-si following *-y* is a transitivizer like modal *-či*, and indicates helping or accompanying in action: *riy-siy* 'to accompany', *l̄amkay-siy* 'to help work', *puñuy-siy* 'to accompany to sleep (but not in the same bed)'.

Two more pendant stems may co-occur in a single complex verb stem, in which case the relative order is:

y-ku y-si -ku č-ka

When *-ku* and *-y-ku* co-occur and are adjacent their order is optional: *balořča-kuy-kusun* or *balořčay-ku-kusun* 'let's take courage!'.

a. Transform the following sentences by adding reflexive *-ku*.

paqarinmi tapusayki.
paqarinmi tapusaykičik.
paqarinnintinman tapuwanqa.
paqarinñam tapuwanki.
kanan punčaw tapuwančik.
tapuwankičikču?
qayna punčaw tapurayki paymantam.
haykaptaq payta tapurqanki?
kanal̄anmi paytaqa tapuč-kani.
ñamá rič-kanña.
paqarinču rinki?

arí, paqarinñam risaq.
wawaykunaqa hinam pukl̄an.
ama l̄akiyčikču!
familyaymantam l̄akič-kaniqa.
čay řemedyu manam hampinču.
maypitaq čayta yačarqanki?
iskwelaypim yačarani.
amiguypa warminqa unqunmi.
unquptinqa ačkatam ñakarin.
yaw řamunča, hatariy!
mayqin kukatataq akl̄anki?
sumaqnintam akl̄ani.
mana al̄inta asnunkunata kwidanču.
čayqa manam atinču.
haykaptaq warmiki rantič-kan?
kasarasunčikyá!
tumayčik kay aqačata señořkuna.
hatuntam manča-kara.

b. Transform the following by adding augmentative *-y-ku*.

amigumpaqmi purin.
l̄amkanaykita tukuy!
tařdimanča familyaykita qawaqmi risaq.
apurayčik maqtakuna!
akl̄a-kuy sumaqnin traguta mamáy!
yanapasaykičikču?

kayqa sigařu, pitay!
wasinman apurasqaku.
yanuy warmi, apurawman mikunayta!
časkiptiyqa tiyarqam.
tiya-kuyčiktaqyá taytakuna!
čupil̄ataču yapasqayki?
aswan tragučatawan aqačata tumasun!
balořča-kunančikpaqmi.
pikunataq yanapasurqankičik?
amiguykunam yanapawan.

c. Translate, using -y-si.

I will go with you.
Who went with you?
My father went with me.
My child is playing with the other boys.
May (will) I help you to look at it?
My friend helped me finish the work.
Join me in a smoke!
Tomorrow I'll eat with his family.
First help me cut their ears.
I'll help you gather the ribbons.
He helped his friend get started.

2. In this section each of the pendant stem types will be assigned a position relative to the modal suffix chart of Unit 8, permitting most of the possible modal-pendant combi-

nations to be recognized.

-y-kU may follow -ri and the modals before -ri, and may precede any of the modals from -na onward. Two peculiarities are to be noted: (a) -y-kU follows -ri in the shape -kU; (b) the sequence -y-kUnači may optionally be -nay-kUči. -y-ka replaces -y-ku before -na, -či, -pU, and -mu, as well as before -ka and -rQa.

a. Add -y-kU to the verb stems in the following utterances.

amiguykiqa l̄amkarayanmi.
amam sigařuykita pitatiyayču!
paqarin tapupanki.
paqarinnintinman tapupawanki.
anři, tapupasaykičá.
qawapayčik kayta!
payqa wil̄apasunkič.
čaytaqa amiguy tapupayarqam.
tukučay!
tukupačay!
apariy kay aqata!
arí, wakpiqa mikupayarinmi.
taytayki l̄uqsirunsi, amigučáy.
ñuqa ruračisaykim.
pitaq qawanačiwasun?
wak runam qawanaračisunkičik.
ñuqaqa qamtam qawaračiki.

maypitaq mikumunki?
mikuramunki!
haku paypaq ruwapusunčik!
paytam čaytaqa ruwačipusayki.
paqarin ruwapusayki.
payqa amigumpaqmi tukupun.
ñuqa tapupapamusayki.
paykunaqa balořča-kuč-kankum.

-y-si may follow *-či* and the suffixes preceding *-či*, and may precede suffixes from *-pU* onward. *-rQu* is replaced by *-rQa* before *-y-si*.

Translate the following, adding *-y-si* to the verb stem suggested in parentheses.

Please help me brand the bulls!	(feřuriy)
I'll help you finish up.	(tukupay)
Come with us!	(riruy)
He helped me kill the cow.	(wañučiy)
This gentleman will accompany me to eat there.	(mikumuy)
He's just helping me build my house.	(wasičal̄ač-kay)

-kU may follow *-pU* and suffixes preceding *-pU*, and may precede suffixes from *-mu* onward. *-ku* is replaced by *-ka* before *-mu*, and *-pu* is replaced by *-pa* before *-kU*. A distributional peculiarity of *-kU* is that it never follows the se-

quence -nači but may intervene as -na-kači. At this point we also introduce the sequence -čina, bypassed earlier because it always occurs with -kU. -čina-kU differs from -nači (or -na-kači) only in that it includes the actor among the group within which reciprocal action is caused. When -rQU occurs with the sequence -čina-kU it must be adjacent to -kU. Examples of the three reciprocal stem-types are: qawana-kunki paywan 'you and he see each other', qawana-kunkičik 'you-all see each other'; qawanačisayki paywan 'I'll make you and he see each other', qawanačisaykičik 'I'll make you-all see each other'; qawačina-kunki paywan 'you make yourself and he see each other', qawačina-kunkičik 'you-all make yourselves see each other'.

Translate.

You and he forgot each other.
I'll make you remember each other.
You'll make each other remember.
They're congregating now. (huñuy)
You'll have us congregate.
I'll have us congregate tomorrow.
They gave each other more chicha. (yapay)
He had them give each other potatoes.

Make the verbs in the following utterances reflexive.

ayakučumanmi rič-kani.
paqarinmi payta tapumusaq.
tapumuwankičikču?

taytaykim kaymanqa hamurqun.
čay mana al̄in aqata tumaran.
tupawayčik!
arí, al̄in l̄amkaqmi payqa.
mikuynikiqa yarqačinmi.
yaykurimuyčik taytakuna!
tiyaril̄ayčik!
manam atinču.
qawačunku!
čupita yaparquy!
l̄amkapusun!

3. Several pendant-modal combinations occur which cannot be read from the distributional information thus far given. Two of these - *-činarQU-kU* and *-rQari* -were introduced in preceding sections. The others are (a) *-y-kača* or *-kača*, and (b) *-y-kari*.

-y-kača or *-kača* is quite similar in meaning to *-tiya*; it indicates repetition at very short intervals, realization of action over an area, and diminishing importance or half-heartedness in performance of action. E.g. *qaway-kačay* or *qawa-kačay* 'to look around idly', *ruway-kačay* or *ruwa-kačay* 'to putter', *l̄uqsiy-kačay* or *l̄uqsi-kačay* 'to leave every few minutes'. Permitted sequences in which the same element may occur twice are *-y-kačača* (or *-kačača*), *-y-kačay-kU* (but not *-kača-kU*!).

-y-kari is interchangeable with *-rQari*: *ruway-kariy* 'do all of them'.

Translate, using *-y-kača*. *-kača*, and *-y-kari*.

My father gets sick every little while.
The kids are playing around in the field.
Look at all the hens!
He's just thinking things over.
Finish them all so we can go!
I'm just wandering around here.
My wife is always in the kitchen cooking things.

SYNTAX

4. Dependent Clauses with *-spa* and *-stin*. In addition to the dependent verb with the ending *-pti* there are two other dependent verb-types with the endings *-spa* and *-stin*.

The *-spa* dependent is very similar in function to the *-pti* dependent, but always presupposes the same actor as in the main clause. *-spa* may optionally be inflected for person. Examples from the dialogues are: *iskwelaymanta l̄uqsimuspal̄am risaq* 'when I leave school I'll go', *al̄inmi, atispaqa* 'yes, if you could (help me)', *qamqa mana l̄amkaspapas ačkatam mikunki* 'you, even though you don't work, eat a lot', *kanan kasara-kuspaykiqa ačka wawatamá rura-kunki* 'now that you're getting married you'll have lots of kids', *wasiyta čayaruspayqa manaña-čusmi imatapas yuyarqaniču* 'after arriving home I didn't remember anything'.

Whereas *-spa* and *-pti* indicate actions or states preceding the action of the main verb, *-stin* indicates a simultaneous action, or state during which main action occurs. The *-stin* dependent, like *-spa*, presupposes the same actor as the main verb, but is never inflected for person. E.g. *sudač-kastinča yaku imata tumarqurqa* 'maybe he drank some water while sweating'.

Translate.

e.g. You're walking around drinking.
tumastin puri-kuč-kanki.

He's walking around eating.
He walk around worrying.
He worked while he was sick.
You asked me while eating breakfast.
Do you smoke while you work?
She suffered while giving birth.

e.g. While he was eating I left.
mikustin kač-kaptin l̄uqsirqani.

While she was giving birth he was working.
I was just starting while he was finishing.

Translate the following, marking as topic of the utterance only those dependent verbs which correspond to the English clause introduced by 'if'.

e.g. When you finish you will leave.

tukuspayki l̃uqsinki.

When he finished eating he left.

Help him if you can!

When I meet your friend I'll tell him.

When he met my father he told him (payman) for me.

If you leave right now you'll arrive quickly.

If they don't get up they won't eat.

Greet him for me if you meet him!

If he takes the wrong road he won't get there.

If we work hard we'll finish soon.

Conversations

1. A. Hey Mme., what is your baby?

B. It's a little boy.

A. Did you-all want a boy?

B. Yes, we wanted a boy.

A. A boy is good for helping in the field.

B. Yes, we already have a little girl to help in the house.

A. Your girl (girl child) is learning to cook well they say.

B. That's true. Yesterday she cooked for her father.

2. A. Did you give birth yesterday Mme. Elvira?

B. Yes, yesterday I gave birth to (got sick with) a girl (female baby) .

A. Who acted as midwife (unqučiy)?

B. Doña Pajita. They say she a good midwife.

A. That's true. She is experienced. Where were you when the pain got you?

B. I was cooking in my home.

A. Did it hurt you too much?

B. Not like with my first baby.

Listening-in

A. imaynam kač-kanki mamáy? miquřyarisqaču?

B. arí mamáy. ñam kananqa al̄inyarisqaña kač-kani.

A. hayka punčawtaq kamapi karanki?

B. huk semanam.

A. kanan kaq punta wawaykiču?

B. manam, kanan kaqwanqa iskayñam wawayqa.

A. manam riqsiniču huknintaqa.

B. payqa wañuča-kunmi.

A. imawantaq wañuča-kura?

B. uhuwanmi.

Translation of Conversations

1. A. yaw mama, imataq wawačayki?
   B. qaričam.
   A. qaričataču munarankičik?
   B. arí, qaričatam munaraniku.
   A. qaričaqa al̄inmi čakrapi yanapa-kunampaq.
   B. arí, ñam warmičaqa kapuwankuňa wasipi yanapa-kunampaq.
   A. warmi warmačaykiqa al̄intas yačač-kan yanu-kuyta ninkum.
   B. čiqapmi čayqa. qayna punčaw paymi yana-kun taytampaq.

2. A. qayna punčawču wača-kurqanki mama elbira?
   B. arí, qayna punčawmi unqurani warmi wawačaywan.

A. pitaq unqučisuranki?

B. doña pahitam. payqa al̄in unquči-kuqmi ninkum.

A. čiqanmi čayqa, payqa hina unquči-kuqmi. maypitaq karanki nanay hapisusqayki ora?

B. wasiypim yanu-karani.

A. l̄umpaytaču nanasurqanki?

B. manam punta wawaywan hinaču.

Dictation

tempranučal̄a payquy-kuspan huk wiksayuq warmiča animalninkunata qatin mičiq, učuy kaq warmačanta apari-kuspan. qusanñataq rin l̄amkapa-kuq bisinumpata. warmičataqa tařdiriy-kuqtaq nanay hapirun, warmačan l̄umpay kasqanta qaway-kuspan taytanman rin. čay runañataq apurawman pasan warmin apaq; aparamuspanñataq l̄umpay kaptin partirata maskamun unqučinampaq. hinaptin dyospa. munaynimpi al̄inl̄a wača-kurun.

SPOKEN QUECHUA

Unit Ten -- Basic Dialogue Ten

A serenade for the birthday of a friend.

1.		
A.	templay	to tune
	gitařa	guitar
	serenatay	to serenade
	ñaču templasqaña gitařa kanan tuta serenatamunančikpaq?	Is the guitar already tuned for tonight's serenade?
B.	ñam amigu.	It is, friend.
A.	proybay	to try, rehearse
	hinaptinqa proybay-kusun.	Then let's rehearse.
B.	taki	song
	ima takitataq yačanki?	What song do you know?
A.	manam yuyaniču sumaqta.	I don't remember well.
	ma beř, takiy-kusun kayta.	Let's see. Let's sing this.
2.		
B.	rikčay	to wake up
	santu	saint, birthday

	punčaw	day
	rikčariy, rikčariy amiguča!	Wake up, wake up friend!
	santuyki punčaw.	It's your birthday.
A.	kusiy	to become happy
	pasay	to pass
	huñul̄a	together
	kusisqa, kusisqa pasasunčik.	Let's have a happy, happy time.
	huñul̄a l̄apančik!	All together.
Fr.	añal̄áw, čayqa sumaqmi amigu!	Wonderful! That's very good friend.
	ima al̄intam tokasqanki gitařata!	How well you play the guitar!
B.	manam l̄umpaytaču tokani.	I don't play very much.
Fr.	kuyuy	to move
	dedu	finger
	kweřda	string
	sumaqtam l̄apa deduykipas kuyučisqa kweřdakunata.	All your fingers move the strings well.
A.	ma beř takisunčik čay qatiqnintañataq.	O.K., let's sing the next part.

B.	maski	even
	munasqaykičikpi maski čaypipas.	Anywhere you wish.
A.	kuyay	to love
	sipas	girl
	waqay	to cry
	čaynal̄am kuya-kuyqa.	"Love is like that".
	ama waqayču čay sipasmantaqa.	"Don't cry over that girl"! .
	sapatiyay	to stamp the heels, referring to the last part of a huayno
	kay tukuqčanwanqa al̄inta sapatiyay-kusun.	With this ending we'll dance well.
Fr.	waqaya	look there
	qina	notched flute
	waqaya hamuč-kan ernestupas qinantin.	Here comes Ernest with his quena.
	paywanqa al̄intam tupanqaku.	With him they'll be good.
B.	festa	party, fiesta
	hakučik l̄apančik festaman!	Let's all go to the party.
	hamuyčik!	Come on!

Dialogue Review

1.

A. ñaču templasqaña gitařa kanan tuta serenatamunančikpaq?

B. ñam amigu.

A. hinaptinqa proybay-kusun.

B. ima takitataq yačanki?

A. manam yuyaniču sumaqta.
ma beř takiy-kusun kayta.

2.

B. rikčariy, rikčariy amiguča!
santuyki punčaw.

A. kusisqa, kusisqa pasasunčik.
huñul̄a l̄apančik!

Fr. añaláw, čayqa sumaqmi amigu!
ima al̄intam tokasqanki gitařata!

B. manam l̄umpaytaču tokani.

Fr. sumaqtam l̄apa deduykipas kuyučisqa kweřdakunata.

A. ma beř takisunčik čay qatiqnintañataq.

B. munasqaykičikpi maski čaypipas.

A. čaynal̄am kuya-kuyqa.
ama waqayču čay sipasmantaqa.

A. kay tukuqčanwanqa al̄inta sapatiyay-kusun.

Fr. waqaya hamuč-kan ernestupas qinant́in.
    paywanqa al̄intam tupanqaku.
B. hakučik l̄apančik festaman!
    hamuyčik!

Unit Ten -- Exercises

1. The Conditional. The conditional is formed by adding -man to the person endings of the verb in the present tense, with the exceptions that -man precedes rather than follows -ku, and that the first person -ni is replaced by -y. The conditional may be translated 'would', 'should', or 'might'.

qawayman	qawaymanku
qawankiman	qawankičikman
qawanman	qawanmanku
qawančikman	

Transform the verb in the following sentences into conditionals.

wamangaman rinki.
kayman čayamusaq.
kaymanqa čayamusaqčá.
čayamunkičikmi.
paqarinña payta serenatamusaqku.
takisumpasčá.
takinikupasčá.
takinkičikpasčá.
proybasunčik.
paykuna kusi-kunqaku.
ñuqaykupas kusi-kusaqkum.
kanal̄anmi rikčari-kunki.
payqa rikčarinmi.

čayraqmi yačanqa.
al̄intam kweřdankunata kuyučinki.
ima takitataq takinkičik?
gitařa tokasaqmi.
l̄apa festapi qinaykita tokanki.
amiguypa biyolintam tokanqa.
wakinku takinqaku.
kay aqata tomay-kunki, taytakuna.
uqalač ama yuyarisaqču.
uqala ama qunqankiču.
paqarinmi paywan tupana-kunki.
kusi-kuč-kankučá.

In addition to the conditional with *-man* there are alternative forms for the second person and for first person plural inclusive. These are formed by adding *-waq* (plural *-waqčik*) and *-čwan* respectively directly to the verb stem. The alternative conditional forms are very common, but have the limitation that they are rarely used with personal complements: one may say *rikunkiman* or *rikuwaq* 'you should see', but only *rikusunkiman* 'he should see you'.

Translate the following using the alternative conditional forms.

We might even sing.
You should get up.
We should serenade him on his birthday.

You-all should be happy!

You shouldn't forget his birthday.

You-all should sing its ending now.

We should know when he is to leave.

In normal conversation a question asked in the conditional would be answered in the conditional, the imperative, or the injunctive mode -ču, depending on the person in which the question is asked.

E.g.	maymantataq riyman?	wak Īaqtaman riy!
	maymantataq rinkiman?	wak Īaqtaman riyman.
	maymantataq rinman?	wak Īaqtaman ričun.

Following the above model, ask and answer the questions in all persons.

imapitaq yanapayman?	Īamkaynimpičiki yanapay!
yanapaymanču?	arí, yanapay!
pitataq kačayman?	amiguykita kačay!
imay oratataq hatariyman?	las sinkutam hatariy!
payquymanču?	manam payquyču!

2. The Past Conditional. Any of the conditional forms may be followed by karqa as a post-position attributive, and the resulting form form may be translated 'would have', 'should have', or 'might have': ruwanman karqa 'he should have done', čay mesata aĪinta ruwanman karqa, hinaptinqa pagačwanmi 'he should have made that table well; then we would pay him',

yačačwan karqa paypa rimasqanta 'we should have knows what he said'.

Transform the following into past conditional statements.

Ĩuqsira.

mikura.

mikurqa.

Ĩuqsirqanki.

mikuwaq.

Ĩuqsičwan.

wasinman rirqanki.

wasikimanta Ĩuqsirankičik.

wasiykuta čayaraniku.

yačarqančik paypa rurasqanta.

yačarankičik paypa ruwasqanta.

čay sipasta kuyarqa.

manam manča-kurqakuču.

mana Ĩaki-kurqankiču.

mana Ĩaki-kuraniču paypa qunqasqanmanta.

ma kay řemedyu unquyninmanta hampira.

masyá qinaykita apamuwaq.

payta takičirančik.

sumaqĨata takirqa.

las nuybi čayčayta čayamurankičik

3. The Iterative Past. The iterative past is formed by adjoining an agentive nominalization and a simple present

or past form of kay in any person except third. The meaning of this tense is action repeated frequently over a period of time in the past, e.g. hapiq kani 'I used to catch it'. The forms of the iterative past are illustrated below with the verb qaway. Notice especially the third person forms and the limitations on the ways in which personal complements are indicated.

qawaq kani	qawaq kaniku
qawaq kanki	qawaq kankičik
qawaq	qawaqku
qawaq kančik	
qawaq kayki	I used to see you
qawawaq kanki	You used to see me
qawasuq kanki	He used to see you

Translate.

You used to work fast.

I used to worry a lot.

He used to drive the donkeys.

We (exc.) used to accompany that man.

She used to cook all my meals.

He used to see me in town.

We (inc.) used to eat there.

They used to help me in my fields.

He used to sell you salt more cheaply.

They used to get frightened when they saw blood.

He used to drink too much beer.

You never used to tell me that.
She used to sing very well.
I used to play the harp.
That girl used to forget my name.
We used to see you at the parties.
He never told the truth.

4. Compound Verbs. Three types of compound verbs occur.

imaniy 'to say something' and *imanay* 'to do something'; to happen; to matter' are unique among Quechua verbs in that they add the suffix *-taq* when interrogative. Examples of these verbs are: *imanirusunkitaq* 'what did he say to you?'. *manam imananču* 'it doesn't matter', *mana pipas imaninampaq* 'so that nobody will say anything', *yaqal̄a imanaru-kusqapas manča-kuymanta* 'something (serious) almost happened to her from fright'.

Any verb stem may be followed by the verb *imay* to form a compound indicating possibility of action: *tuku-imasaq* 'I may finish', *ri-imarqa* 'he might have gone'. The hyphen in this case indicates that although the morphemes *ri* and *tuku* are pronounced as separate words they have no meaning alone.

A verb or noun stem followed by the verb *nayay* 'to give desire' forms a compound indicating sensual necessity or, with weather verbs, proximity of action. E.g. *miku-nayawan* 'it makes me want to eat, makes me hungry; I am hungry', *sipas-nayasunki* 'you want a girl', *para-nayač-kan* 'it is about to rain'. Verbs of this type never occur inflected for person other than third nor in a clause with a subject unless the causative modal *-či* is added to the stem: *miku-nayačiwač-kanki* 'you're making me hungry'. Notice also that the meaning of, for example, *wasita munani* 'I want a house' cannot be conveyed by a *-nayay* verb.

Translate the following sentences.

What will he tell you?
What will he tell us (inc.)?
He told me something.
What happened to you?
It won't matter.
He may work tomorrow.
He may be suffering now.
After this maybe thay will be happy. (kusi-ima-kuy)
Perhaps he was afraid.
I may not remember.
If you ask him he might begin.
We (exc.) may get married in church.
I want to sleep.
You make me sleepy.
I was hungry.
You-all want chicha.
I think he wants a wife.
This will make you hungry.
Now we (inc.) want corn.

Conversations

1. A. Friend, tune your guitar so we can go serenading!
   B. I'm doing exactly that, friend. Come in to talk!
   A. I brought my quena so we can practice (ensayay).
   B. Wait a little until I tune.
   A. Here's a song I learned yesterday.
   B. Wait still! Don't play yet, I can't hear my tuning.

2. A. Wake up friend! Today is your birthday.
   B. You're singing beautifully. Come inside!
   A. Let's have a good time, singing and dancing!
   B. Its not fun (miskin) without girls.
   A. The girls are getting the food and chicha ready.
   B. In that case its O.K. I want to dance with them.

Listening-In

A. maqtakuna, hatariyčik!

B. imapaq? ñaču serenataq risunña?

A. arí, tařdiyaruč-kančikñam.

B. ñuqa apasaq gitařayta. qamqa imatataq apanki?

A. qinatawan čarangutam, tomasñataqmi apanqa traguta.

B. mama manuylaqa nirqa "santuy punčawqa wal̄pa čupitam
mikusunčik" nispan.

A. arí, paypaqa ačkam wal̄pan aqampas kač-kanmi.

B. ñam čawpi tutaña, al̄in orañačusmi rinančikpaq.

A. arí hakuña maqtakuna, punkumpim puntataq tukasun.

B. tomaspa takičanmi al̄inqa, čaytapunim tukay-kusun.

A. rikčariy mama manuyla! qampaqmi kay sumaq takiča.

B. manačusmi uyarinču. qapariy nisyuta!

Translation of Conversations

1. A. amigu, gitařaykita templay-kuy serenatamunančikpaq!

B. čaytapunim ruwač-kani amigu. yaykumuy parlari-kuq!

A. qinaytam apamurqani ensayanančikpaq.

B. suyačay-kuy templarunaykama!

A. kaymi čay qayna punčaw taki yačasqay.

B. suyay-kuyraq! amaraq tokayču, manam templasqayta uyariniču.

2. A. rikčariy amigu! kanan punčawqa santuykim.

B. sumaqtam takisqančik! yayku-kamuyčik ukuman!

A. kusiri-kusun takistin tusustin!

B. manam miskinču mana sipaskunawanqa.

A. pasñakunaqa mikuytawan aqatam alistamuč-kanku.

B. čay pačaqa al̄inmi; paykunawan tusuytam munani.

Dictation

kar̆nabal festapi maqtakunapiwan pasñakuna huñuna-kunku pasyanankupaq. purinku qarin kaq gitar̆a, tinyawan, qinawan; warmikunañataq takistin tusustin qarikunapa puntanta rin. kay pasyaqkuna kal̄i-kal̄in purinku; wasikunata yaykunku. tayta manukupata yaykunku, aqata tumanku. mama emelyapata yaykunku, ni imatapas tarinkuču; huk l̄ikl̄ata aparikunku hinaspanku don marselopapi prenda-kurunku tragupaq.

ERRATA

p.1. for kábitu read kabítu
for awtoridáď read awtorídad
for kářdo read kářdon
for qámča 'popcorn' read kánča 'corral'
p.2. for alfóřqa read alfóřga
for múhu read múhu 'seed'
p.3. for qámča read qámka
for alfrédo read alferédo
p.4. for awtoridáď read awtorídad
p.5. for kářdo read kářdon
for sárnay read sářnay
for ráka read ráqay
for payqayá read páyqa
p.6. for ñãni read náni
for nànnin read ñánnin
p.7. for uqíti read uqíta
u1 p.10. for kay ñánqa law l̄aqtamánmi ... read kay ñan huk law l̄aqtamánmi ...
p.14. line 3 from bottom, for wasita read wasipa
p.16. " 2, for kan read kay
" 9 and 12, for l̄aqtatču read l̄aqtataču
p.18. " 3, for Where does this go? read Where does this road go?
p.19. a.line 9, add manam, huk law l̄aqtamanmi rič-kani.
p.20. " 3, for tapukun read tapu-kun
" ", for nan read ñan
u2 p.21. center, for munankiči read munankiču
" for sitiki read sutiki
p.22. after line 3, add wakin other
line 11, for regalay read řegalay
after line 11, add hamuy to come
" " 13, add yačay to live
p.23. line 5, for iman read imam
" 5 from bottom, for manam asl̄am read manam, asl̄am
" 4 " " for regalanaypaq read řegalanaypaq
p.24. last line, for sitiy read sutiy
p.25. line 3 from bottom, for pelotaywan read pelotaywanmi
p.26. " 7, for warmawan read warmawanču
" 5 from bottom, for amigunwan read amigunwanču
p. 28. " 9, for ñampin read ñampim
p. 32. " 7, for mayistruykuwam read mayistruykuwan
" 2 from bottom, for tardiyarunkim read tařdiyarunkim
p.33. " 1 et al., for siñor read siñoř
" 1, for tuparum read tuparun
" 5, for regalanaypaq read řegalanaypaq
last line, for regalasaq read řegalasaq
u3 p.34. after line 10, add kanan now
line 13, for tardiña read tařdiña

p.38. line 7, for pelotakičikqa read pelotaykičikqa
p.43. " 9 from bottom, for sumaql̄ana read sumaql̄aña
" 7 " " for wakinpaqa read waqimpaqa
" 4 " " for yapa read yaqa
p.44. " 2 " " for pučuq-nintaqa read pučuqnintaqa
u4 p.45. center, for nuqapas read ñuqapas
line 5 from bottom, for tardimanča read tařdimanča
p.47. " 5, for ramunča read řamunča
" " for hatariyna read hatariyña
" 9 and 10, for meqor read miquř
p.49. same corrections as p. 47
p.56. line 7, for risaqča read risaqčá
p.57. center, for wasiykaman read wasiykamam
p.58. line 8 from bottom, for listaraqču read listuraqču
p. 59. " 6, for čayrapi read čakrapi
" 9, for l̄amkasunnña read l̄amkasuñna
u5 p. 63. " 4, for kaspa read kasqa
p. 67 " 8, for iman read imam
" 8 from bottom, for tukunaykita read tukunaykitaqa
p.68. center, for 'after he left' read after he arrived'
line 6 from bottom, for imam read ima
u6 p.74. " 7 " " for one alone; one's only read
I alone; my only
p. 75. line 4 from bottom, for We working eat a lot read
We working men eat a lot
p.76. center, for rimay ul̄ayki read rimay-kul̄ayki
p.78. line 7, for tukuru-saq read tukurusaq
" 14,for mikuy read mikuq
" 18, for aškatam read ačkatam
p.79. " 5, for kananka read kananqa
p.84. " 10,for Will help you? read Will we help you?
p.86. " 8 from bottom, for Cuslocative read Cislocative
u7 p.107. " 5, for haku-čikñayá read hakučikñayá
p.108. " 2 from bottom, for qul̄pi read qul̄qi
u8 p.118. " 5 " " for -papamu read -papUmu

p.118. " 10, for -rQači (-rači) read -rQari (-rari)
u9 p.126. " 5 from bottom, for hampitaq read hampitač
p.133. " 8 " " for manča-kara read mančara
p.138. " 2, for tumaran read tumara
u10 p.151. " 4, for gitařa read gitařataqa
p.151. " 6, for biyolintam read biyolinnintam
p.152. liñes 9-11, for maymantataq read maymantaq

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